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An Anniversary Gathering in Kyoto
(See page 536.)

Life and Light

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For the World's Christmas Tree

By Mary S. Stover

LEILA RAWLINS had come out of college with the normal young graduate's comfortable certainty that she was now "prepared to live." It seemed only natural that the head of a highly reputed girls' school should at once offer her a position that was, as Leila believed, peculiarly congenial for the productive employment of her talents.

But in one bright summer's day the course of the girl's life was changed, irrevocably perhaps, when "fate," "destiny" or "life," as people variously designate that inexorable arbiter, leaned forth from the enveloping mists just long enough to point Leila away from her chosen avenue of scholastic preferment into a less pretentious path of simple, daily ministering to one loved invalid. Ah, yes! Only last summer her friends had been commiserating her upon her deflection into this winding little foot-path that apparently stretched ahead of her years long; and now, in late autumn, the little path was already at an end—faded into nothingness beneath the shadow of the dear one's cloud-welcomed chariot of triumph.

As Leila stood, desolate and alone, at the spot where the familiar little path was cut short, she raised her tear-wet face to God and thanked Him that never had she murmured over the apparent length of the blessed little way, which had proved to be in reality so tragically short. Very sweet it was to look back upon—the narrow path of unpretentious, loving service. She found it hard to force her yearning eyes away from it toward the blank, trackless, prairie-like waste ahead.

Within the scant half year, Leila Rawlins found she had lost

much of the confident self-assurance of commencement time, when she had felt herself regally competent to choose out from all life's ways a suitable course for her feet. She hesitated now in a humble, new uncertainty, peering about for life's pointing finger to indicate the way ahead—her way. Life seemed, however, to have turned indifferently away, throwing her upon her own responsibility. And Leila Rawlins, the once-confident, stood amazed at her own continued indecision. The inviting avenue toward the big girls' school had, of course, been followed long ago by other ready feet. Still, there were similar and scarcely less attractive avenues extending away in many directions, as Leila knew. But she discovered in herself a positive distaste for seeking them out. In truth, she felt a strange shrinking from any swift, arbitrary, personal choice. She was yet tired, to be sure—less with physical languor than with the soul weariness that comes with death-emptied hands. But there was a deeper cause for her hesitation.

Leila Rawlins had learned things in these few, unexpected months. She believed she had learned that each one in this world has certain work to do—his vocation or hers—and that the substitution of some other career, however outwardly successful, is in large measure a frittering away of life. In this new consciousness she was willing to wait—not idly, but busily—for a greater wisdom than hers to point out the way ahead. "Choose Thou the path for me," was now her trustful prayer.

Yet she realized that she must fill those emptied hands of hers again quickly. Little, transient tasks, useful and distractingly engrossing, she had instinctively caught up at once, valiantly employing herself with them while she waited for wisdom to recognize her own peculiar path ahead. And in the midst of this busy waiting came the vision of the Tree.

Since mid-November, shop windows and hurrying faces had borne witness to the approach of the great birthday. As Leila faced the tantalizing pageantry of joyous preparation she felt her lonely heart quickening into a fuller sympathy with all suffering and need. Particularly was she touched by compassion for those of the war-desolated lands.

It was on a night when she had turned sadly away from the library table, strewn with its sorry chroniclings of men's hate and greed and misunderstanding, that Leila dreamed her dream of the great Christmas Tree. Perhaps as she idly turned the leaves of some magazine her eye had unconsciously been caught by the illustration of an electric-lighted municipal tree; perhaps her brain brought out the picture from its last year's files, retouching it to suit the new occasion. For this tree was of Brobdingnagian proportions, beside which the tallest redwood of California would dwindle into insignificance, and the crowd that elbowed and pressed about it was more picturesquely cosmopolitan than even New York can produce. What a throng it was—rank on rank of incongruously mingled, close-packed millions, all, by some wizardry of dreamland, brought within the scope of Leila's individual vision! It seemed to be the world's "East Side" and "Chinatown" and "Ghetto" jostling against its Fifth Avenue and Piccadilly.

But—was it heart hunger written so plainly upon their faces?

"Surely it cannot be a representative throng," protested Leila, shudderingly. "It is too distressing!"

At her words a keen-eyed neighbor pointed out people that she had hitherto failed to see—men and women who knelt in earnest, prayerful groups or stood apart in silent meditation concerning the gifts they should bestow. Calm-faced, tranquil, smilingly hopeful, reliant—how one glance at them brightened Leila's eyes. "The world servers, those who bring good gifts to the tree," explained the neighbor.

"Good gifts? Why, all Christmas gifts are good!" urged Leila. "Not always wisely chosen, perhaps," she acknowledged with reminiscent humor, "but good in intention at least. Surely none would bring evil gifts?"

"You shall see—at once," promised her neighbor grimly, with a silencing gesture.

A momentary hush had fallen. All gazed upward to where, just above the tree, appeared a shining figure. Child-featured, yet divinely mature, as depicted upon one of Raphael's or Botticelli's canvases, Leila beheld the Christ Child.

"Bring now your gifts," He invited, "your gifts for our great World Tree. All that is in your heart to give, you may place here for your brothers and sisters. Whatever you give to them you give also to Me."

For a scarcely perceptible instant there was a silence in which Leila fancied that everyone within sound of that gracious voice felt, like herself, a revelation of personal unworthiness that caused him to shrink from offering his poor little trinkets to this great tree. But presently there ensued a comfortable stir of relief and bustle such as, in certain assemblages, follows quickly upon a preacher's solemn benediction or grace before meat; and people pressed forward to deck the tree.

It was a riot of color and form that compassed all Leila's imaginings of the Eastern bazaars and her memories of the latest exposition. She seemed to behold at once all that the ingenious brain and hands of man can devise; truly enough, brain and hands,—but heart?

"Biggest thing in sight; I'll bet it's the biggest thing brought to this whole tree!" panted a man close beside her, as he superintended the dragging forward of a huge gun. "Want to know how many shots it would take to blow up this whole crowd?"

But Leila did not care to know. "All that is in your hearts to give—to Me!" The words sang on in her head while she shrank back from the sight of many of the gifts that were confidently brought forward, and the unerring revelation of each one's worth as it came under the light from the tree.

How garish and tawdry appeared many a proudly borne gift! In contrast, there were little, humbly proffered packages, laid down by heavy-treading laborers and quiet home women, which shone with a beauty beyond rubies. Crude, child-wrought trifles were played upon by colors of fairyland, while pretentious, intricately fashioned baubles lying beside them were revealed as heaps of rubbish and dust.

"Cannot they see—all these foolish givers—how cheap, or hideous, their gifts are in this light about the tree?" marveled Leila.

Evidently none but she did see truly, for men and women con-

tinued to press proudly forward with burdens of trumpery and immense bundles that shriveled into nothingness as soon as they were set down within that merciless light.

Atheistic books and volumes setting forth the doctrines of an hundred man-devised cults were ranged importantly side by side. Books of froth and others of rank poison were brought forward with far greater assurance than some that Leila recognized as daily bread and meat, sunbeams and starshine. Pictures painted from the palettes of sin were set up proudly in front of others that were beautiful with the haunting charm of woodlands or the majesty of sea and mountains and heaven-revealing sunsets. Dance halls and brothels were far more closely ranged than libraries, universities and churches.

Leila was about to turn away, unable to gaze longer, when, close in front of her, there passed a band of glad-faced women who drew by many gleaming ropes a broad-porticoed building of familiar architecture. "The mission hospital for which mother's last thank-offering went!" whispered Leila. "It's exactly like the picture she pinned above her little prayer stand!" The girl's eyes followed it as something infinitely precious, as indeed it was. Ah, how those walls shone now, as if the whole surface were thickly studded with costly gems!

Even as she watched, Leila heard the Call. Standing back, aloof and observant, she had given no thought to her own contribution to the tree until the cry rang out, "Have no more of you my Word to give them,—my Word, in which is comfort, wisdom, abundant life?"

Leila recognized in the cry, not the winsome tones of the Christ Child, nor of the earnest young Boy Christ, but the voice of the all-compassionate, heart-broken Man of Sorrows, whose love is for all the world. Then her upraised eyes beheld Him, saw with what yearning, passionate tenderness He swept His hand toward those blank, unsmiling, hopeless stranger groups in front of whom the tree swayed almost barren of gifts.

"Oh, I have! I will go! I will tell them!" she cried, starting forward, the first of the radiant band of youths and maidens

who hastened treeward, with laden hands outstretched, and uplifted, star-lighted faces.

“To be a missionary, carrying His Word to those who have never heard the love message of Bethlehem,” mused Leila, lying wide awake in the darkness. “That would demand all my teaching skill, all the ability of any sort that I possess. And how could I use them better?” She thought of the piteous waste of talents she had gazed upon in her vision, and of the gifts that “kept color” in that uncompromising light.

“Yes, Lord, that is my Christmas gift,” she promised, and lay back in a new content.

No longer did her future stretch ahead a blank, prairie-like waste. She beheld in it a shining pathway of service along which she should bear to some of earth’s neglected ones the glad tidings of Him in whom is sight for blindness, peace for warring passions, sympathetic understanding for distrust, love for hatred, life for death.

—By courtesy of *The Missionary Friend*.

Sing, Christmas bells !
Say to the earth this is the morn
Whereon our Saviour-King is born ;
Sing to all men—the bond, the free,
The rich, the poor, the high, the low—
The little child that sports in glee—
The aged folk that tottering go—
Proclaim the morn
That Christ is born,
That saveth them and saveth me !
Sing, O my heart !
Sing thou in rapture this dear morn
Whereon the blessed Prince is born !
And as thy songs shall be of love,
So let my deeds be charity—
By the dear Lord that reigns above,
By Him that died upon the tree,
By this fair morn
Whereon is born
The Christ that saveth all and me.

—Eugene Field.

Preparing for Harvest

By Kate G. Lamson

"Behold a sower went forth to sow."

IN the realm of the spirit as in that of the natural world history repeats itself. The parable of the seed sowing is being enacted daily in every mission field. The same lavish spreading of effort, the same obstacles to the rooting of the seed as well as to its growth when life has begun to germinate,



Bathers at the Kumbakonam Festival, Madurai

the same disheartening blighting of growth that at first sight appeared hopeful, the same rich though varying percentage of result from the well-ripened grain, all these phases come before the tiller of the soil in this our day even as when the great Lord of the Harvest walked in visible form in the land forever made "Holy" by His presence.

By the wayside. A great heathen festival is in process in one of the many sacred places of India. The swarming population of an Oriental land focuses itself around the temple. The roads leading to it are a living stream of humanity. The idols are brought out from their usual resting places for parade, the festival car, hideous with grinning images, vile with obscene representations, is drawn through the streets amid the din and uproar of thousands of voices, the beating of drums and the clanging of instruments. Those wishing to gain merit inflict various forms of torture upon themselves or measure their length upon the ground around the holy place. The priests work their worst wiles upon the credulous or the timid, even openly robbing women of all they possess, an act followed by the devout worship of the robbed, who dares not do otherwise lest a cursing follow. All manner of sicknesses of mind and body are here, every need known to humanity, while to the seeing eye the white leprosy of sin seems to rest upon the entire scene. Into such a vortex go the seed sowers, missionaries, Bible women, native evangelists, medical workers. Astonishing is the number of starving souls in such a multitude. They gladly throng about those who point out a God who can truly help, one to love not to propitiate, one who so loved them that He gave His only Son for them, the treasure inexpressibly priceless to the Oriental thought. They listen to the hymns, they seize with avidity the printed word offered, they go to their homes perhaps never again to think of these things, but in countless cases having received a seed-thought which stirs within them until they start in pursuit of the truth.

A railway train in Japan, or India, and in the third-class compartments travel the missionaries if there the opportunity is greater for coming in close contact with the people. More than ready to enter into conversation, the topic of religion the one most natural to them, nothing is easier than to drop seeds into this wayside soil. Sometimes it is found that there has been some previous contact with Christianity, as was the case in a journey made in Japan with Miss Colby. A young man was our fellow traveler who had been a regular attendant at a Christian church. Having moved to another city he had allowed himself to become separated

from all good influences. To commend him to the missionaries in that place, to take his address and assure him the missionaries should be told of his presence in their neighborhood was a natural step which gave pleasure to the young man and was hopeful of good results. Among the crowd in city streets or temples, walking on country roads, traveling by native conveyance, everywhere is the soil, and where the missionaries go there goes also the seed.



Three Generations in Japanese Sunday Schools

"I can remember long wayside talks with fellow travelers as we jogged along on moth-eaten donkeys or tramped the stony paths among the quiet hills," says one whose sphere lies among the Moslems in the interior of Turkey. "As we sat to rest in the refreshing shade of a big walnut or plane tree, by a spring or well, we naturally fell into a friendly chat with a group of tired women, a sturdy villager or some city man looking after his property and curious to know why the *hanums* were going about the villages where there were no Armenians to visit. And then

would come the opening to give them in some way a bit of the Good News, with a few words or a Gospel." The same worker reports the sowing of the seed in hospital and dispensary waiting room where Moslems and Christians crowd about asking for the printed word that they may read or give to neighbors, while one Kurdish woman begged for something to make her bad son good.

Stony ground and thin, poor soil are found by the wayside. Yet in spite of the birds of the air and the deceitfulness of things temporal, discoveries of seeds germinating and vigorous growth appearing often reward the sower. The following conversation took place between some Bible women and women met by the way in India. "Are you all well?" "Yes." "May we sit down?" "Why do you come to us? You are only going to tell us that we should not bow down to idols of stone." Sundrabai replied, "If you go to market you look carefully over the vegetables to see which are good, and you will not take the poor ones; should you not do the same with religion? Listen to what I say and see whether it is something good or evil. Would you like it if your little girl should call a donkey her mother? Would you not be angry?" "Of course, and she would get a good beating." "Then why do you put stones in the place of God? You know He is not a stone." They gave the excuse which is so often given. "We should get nothing to eat if we gave up idol worship, and where would we be allowed to draw water?" At another place the Bible woman who had been singing a hymn laid down her book. A man standing by picked it up and glanced at some of the hymns. Being asked if he would not take a half cent Gospel to read, his answer came as a surprise, "I have the whole of the New Testament. It was given me by one of your Christian young men." "Do you read in it?" he was asked. "Yes," said he, "I read in it every day. It is a beautiful book and all true."

Tilling the soil. This is no hit or miss process on the mission field but an organized task, at certain points worked out with great system. Training schools for Bible women have been established at Ahmednagar and Madura, India, Foochow, China, and at a strategic point in Central Turkey, while in Ceylon the

work is now in the hands of a missionary woman whose peculiar fitness for this task lies in her unbounded influence over the people for whom she has already given years of devoted service.

In these schools those in training for the important work of Bible women spend a course of years, being thoroughly drilled in Bible knowledge and methods of imparting it to others. Besides



The Bible Woman in Our Ceylon Hospital

working under the immediate supervision of the missionary, they are required to bring in monthly reports of practical work done. These are criticized, faults kindly pointed out and better ways of presenting the truth indicated. In Madura a course of study covering six years for pupils in the zenanas is arranged which the Bible women are expected to follow.

The scope and influence of this house to house work is inspiring. Witness the account of one afternoon spent in this way in Peking. "Quite recently we called in ten homes one after-

noon, and it surely was a series of interesting visits. One or two places were comfortable, even very pretty. Others were extremely poor. In one a sweet little woman was sewing day and night to help provide for a family of nine. In another the stove was made from an old flower pot, its sides held together by wire wound about it. If you were only Chinese you would know how to be as economical as that. In another house a woman works all day and half the night at wooden shoe soles, and makes something like four cents a day by her industry! A woman in one place, far from tidy, brought out from a box a long piece of white silk on which she was doing the most exquisite heavy embroidery in colored silk. It was being done for a wealthy family. But whatever the outer circumstances, the need of the heart could always be seen—the need of Christ to strengthen for the hardship or turn them toward the right. In some His good work had begun, while others are only beginning to be friendly to us. One home had been visited by a little woman who has but recently become a Christian herself. She has caught the true zeal, and now when she reads a page of a little book and understands it, off she goes and explains it to this courtful of women whom she knows. They are being really aroused by her spirit, and before long I believe she will bring those six or seven people into the church. One indeed has already come to believe,—a young widow who says she is so alone and she does need God's help to take care of herself and her little girl. And this helpful little woman herself will sit in our meetings with face transfigured as she listens to the talks, and one feels that God is going to use her to do much for Him."

Another aspect of the same work is shown in this report of a Bible woman in India: "During the week we visited a field where some women were threshing the grain, and as it was one of their special days they intended sacrificing a sheep and making a big feast for their god, so that they might have an abundant amount of grain. As usual, they were very glad to see us and listen to what we had to say. We began by singing several hymns, and read the Bible stories of Naaman, and Shadrach, Meshach and Abed-nego. They seemed very much impressed by

the latter story, and one high-caste woman commented on the faith and courage of these three Jews in refusing to worship the golden image. I spoke to them of the sacrifice they were preparing for their god, convincing them that it was really for themselves and not for the god who was only an image, that they would be the ones who would eat the meat and cakes. I told them God was a spirit, and that we must worship Him in spirit, and that the only sacrifice He requires of us is to give up the evil



Miss Root with Her Bible Women Returning from Evangelistic Meeting

in us and follow Him with all our hearts. I also told them that if they prayed to the true God He would answer their prayers and bless them more abundantly than any idol. These words seemed to impress the farmer caste woman who had first spoken, and she influenced the others to do away with the prepared sacrifice and pray to the only true God. We have heard since that they received double the amount they had hoped to reap and that in a time of drought and scarcity."

Methods of approach in Turkey are not unlike those in China and India: "We have tried to go quietly among the people as

the way opened, helping them often in their work, seeing many as patients, talking with them about health and home duties, and even more about their moral needs. When speaking of these matters the way has almost always opened to giving them the direct gospel message. This has been listened to sometimes with friendly indifference, but not a few times with interest and even eagerness. Some said, 'We are like the donkeys, we know nothing. We are like the wild animals on the hills. Our tongues get used to the bad words.' I then said, 'These are good words' and several times came the request before the book bag was opened 'Won't you read to me, Khanum?' One lovely May evening we were coming into a little village from another place about an hour away where we had gone on foot for the day, had seen many patients and were now returning very weary. The cheery old granny who had been our escort fairly pulled us into her poor little home as we passed it. We could not go into the low, dark house, but sat in a small courtyard against the mud wall, and in a very few minutes women came in with greetings of welcome to join those already there. At last there was a close crowd packed around. Some women sat on the roof above, children wedged their way in between the big people and hung on the long ladder, shouted at and scattered by granny's gruffly friendly 'old man,' who asked them if they had never seen human beings before. Still they slipped in, eager and curious. I felt too tired in tongue and head to talk any more, but several women begged so hard that we read and sing that one could not resist. God gave fresh strength. As a poor blind woman sat down in front of us, we sang and told of blind Bartimeus and of the light and life God is able to give us now in Christ Jesus. Several women listened heartily and gave sympathetic assent and comments. One said, 'Oh, what sweet words these are. Why can't you stay longer and tell us more?' When we said we must get to our stopping place to rest, they still begged us to stay or come again, and suddenly we felt that we had a company of new friends and 'thanked God and took courage.' "

The springing grain. The work of a teacher Bible woman: "I teach in the school for half a day and during the other half I

do preaching. I usually do my preaching among fisher women, oil women, wives of shoemakers. They are particularly interested in stories pertaining to their own caste. For instance, the fisher women like to hear about the disciples who were fishermen. I explain to them that Jesus Christ loved the fishermen, though they were low, and that He selected His first disciples from among them. The oil women feel naturally interested in the story of the prophet Elisha and the widow's oil. They do often express themselves to us that 'your Saviour is our Saviour,' but the caste



A Visit to a Station Class

system and ancestral traditions make it difficult for them to accept Jesus Christ as their Saviour openly. The seed is being sown and I am confident that it will grow up in the course of time."

From a Chinese village: "They were perfectly delighted to see Miss C. when she arrived, and said, 'You came to us in direct answer to prayer. We have been asking the Lord to please send some one to teach us and preach to us, and here you are.' The house was not large enough to hold the crowd, so an outdoor service was promptly arranged for these hungry people."

From an Indian lady: "I had voluntarily taken it upon myself to go preaching once a week with a missionary lady. I well remember a time while preaching to a crowd of women a man

assaulted me, saying, 'You have come to spoil (convert is too good to use here) our women.' Not only this opposition has been won over by constant visits, but a real bond of friendship, love and confidence has arisen in its place. We are beginning to hear it said that Christian women are true to their word and helpful. I have had an opportunity of teaching in a school of non-Christian girls, and very recently have been teaching in a good Mohammedan family. I can say that people begin to feel the need of female education as also a need of true religion. Hindu women are beginning to confide their sorrows to Christian women and are comforted by the message of love."

A Bible Class in Kyoto

By Mrs. Otis Cary

YOU know most people have a hobby, either music, or kindergartens, or teaching, or children, or something else. One of mine, if I have more than one, is the old ladies' class of the Kyoto church. We meet once a month usually in one of their homes, except at New Year's time when they come to me "because your house is warm," but last month being the fifteenth anniversary of the beginning of the class I invited them to come again. It was at this time the accompanying photograph was taken. (See frontispiece.)

I cannot introduce them all, but as you look at the picture you will recognize Mrs. Neesima sitting in the middle of the three on the top step. Does it recall to you memories of your call on her and her ceremonial tea room called "Peace Room," where she likes to go for her private devotions, as she says she seems to get nearer the Master there than elsewhere? She was baptized forty years ago at the same service with Baby Davis, now Rev. Merle Davis, the Y. M. C. A. Secretary in Tokyo. At her left sat our three months' old baby; although she has passed her eightieth birthday she says she is still so young she needs our care! She

rejoices in her new found faith and that her two granddaughters also have recently been baptized. Two of the group are nurses trained under Miss Richards and who have thus been carrying on her work for thirty years. One of them, at my right, is an active helper of the pastor. With a good deal of pride she told us of a recent visit to her old mother who although living five miles from church trudged off that distance on Sunday morning in time for service. "Of course there was nothing else for me to do but to go along, as I could not be outdone by my old mother."

The woman with her hands on the post is our new Bible woman of whom I have already written you. She is one of the most consecrated, devoted women with whom it has been my pleasure to work. An accident in her childhood resulted in her losing a foot, but an artificial one makes it possible for her to get around quite easily (?) and her zeal in cold weather or hot, in rain or snow, has awakened the sleeping faith of several in the factory district where she works. One stormy night one of the Christians thought, "I can't go on such a night as this," but the fact that Namba would be there resulted in the woman's being present, and also a man hurried the children to bed with the thought, "If Namba San on her one foot can go, as she certainly will, then I must too." In the group are several who were baptized over thirty years ago, and every one there has an interesting life story if you only had time to hear it. During the fifteen years fourteen have been called home while several have removed to other places. Of one who died while I was absent the pastor wrote, "She died Christianly."

As one of the class was losing her eyesight, her son, knowing how much she enjoyed the hymns, wrote several of them off for her in characters nearly an inch long. It made a unique hymn book, as one number would cover several large pages. The women love to sing, and many hymns are marked as special favorites.

Nothing makes the earth seem so spacious as to have friends at a distance; they make the latitudes and longitudes.—*Henry D. Thoreau.*

The New Woman of the New East

By A. Estelle Paddock

By the courtesy of *The World Outlook* we are permitted to reprint this article, by Miss Paddock, who is connected with *The Association Monthly*, the organ of the National Y. W. C. A.

A WOMAN'S movement in the Orient? Yes, not alone in progressive Japan, but in young China, in restless India, and in the Near East of problematic Turkey. The women of the East are gaining in a single decade what after a thousand years Western society is only now according to its women.

The unbearable tragedy of life for Oriental women has not been in their lack of the vote, but in their dumbness, the four windowless walls that have been their outlook, and their hitherto blind submission to the inevitable.

Modern civilization gives women of the West countless outlets for self-expression; Oriental civilization has no provision for the



On the Way to Work in China |

self-expression of women. "Self-expression," "liberty," "freedom" are the watchwords of the Eastern even more than of the Western women. Their struggle is as sweeping in its significance as the bitter conflict now raging in Europe. Yet from this same conflict will come a contribution to the world movement among women.

It was not until the end of our civil war that American women came into their own in education and in social recognition. After the Russo-Japanese War the women of Japan advanced, never again to retreat to their inner apartments. Work in Red Cross relief, as nurses, as philanthropists led to new laws for women, and to the crowning of an Empress, for the first time in the history of the Sunrise Kingdom. The women of Turkey during the recent Balkan wars risked their good names and entertained officers in their harems while they counselled as to the best means of abetting the New Turk cause. After the war, Moslem universities opened their doors to women, and the woman's movement, as such, came into being in Turkey.

When the revolution broke out in China, women students laid away their books, took perilous journeys to mobilization centers, went into camps, training to become soldiers. They begged to be put in the front rank of battle to arouse the bravery of the men! Some groups of women gave themselves to the making and transportation of bombs, and women were detected on patriotic missions with bombs hidden in their hair.

At the very outbreak of the revolution the Assembly in Canton, that most aggressive city of China, voted to ask five women to sit in its councils; the fact that these women declined the honor given them, and that men themselves have no vote in China to-day has not quieted the report that the women of China have suffrage.

A recent visitor to India remarked, during a speech to the students of Isabella Thoburn College, "I am happy to reach India and to escape the talk of woman suffrage, which I have heard at every stage of my journey to the East." A stir passed through her audience, and at the close of the meeting she was surrounded by excited girls who demanded that she sit with them through their debate which succeeded the meeting—a debate on woman

suffrage—which was warmly supported by the Indian student girls.

The woman movement of the East, however, is neither militant nor given primarily to seeking political recognition; it is in a broader sense *a demand for change in the social position of women and the relation of the sexes*. Marriage is not decried,



Japanese Women Carrying Fish Aboard Steamer

it is true, but there are some young women who follow the example of their unmarried Western teachers, considering it more patriotic to remain single, with the hope thereby to increase their usefulness to the state; their number, especially in Japan, is increasing.

The women of the East have eaten by themselves, played by themselves, thought by themselves, suffered by themselves. The very fact of the Confucian obedience enforced with women in China and Japan—obedience to father, to husband and to son,

has deadened self-expression and made development impossible.

Religion, too, has played its part in debasing their social position. Women have been regarded by men as unclean, unfit to enter holy places, so naturally the emancipated woman of to-day scorns the religion of her mother. Indeed, her religion leads her to say, in the words of a Japanese feminist, "We are our own temples. It is not necessary to go elsewhere seeking for Buddha in temples, or for God in churches; our own genius is our saviour; our revelation, our miracle, our mystery is within ourselves." Curiously enough the Brahma Somaj, an Indian sect, gives to women the right to hold its highest offices—a place not yet granted to women in the churches of the West.

As in China and Japan, women are being released from the suffocating inner room, so in India, women are coming into outside life; in ox carts—but they are coming. Caring for babies—the chief occupation of the women in the East—is rapidly shifting to include other interests. The slight modification of dress adopted by women of Oriental nations indicates their desire to break from the old and be "up-to-date." Knitting is considered too slow, women demand sewing machines. Japanese women are leaving off the blacking of the teeth, formerly a witness that they wished no longer to appear beautiful to any man. Women frequent public theatres and restaurants; for them there are no lectures, no clubs, no concerts. There are few parks where they may go uninsulted by the rudeness of men's sneers. Many an Eastern gentleman walking at ease in public gardens, feasting his eyes on the lavish beauty of nature, prides his soul on the care with which he guards the women of his household, and takes home to his wife, sitting in the dark desolation of her ingrowing soul, a basket of fruit from the market she never sees, or a bauble to glisten in the shaded light of her social imprisonment.

Japan has two women's organizations—"The True New Woman Society" and the "Blue Stocking Society." "The good wife and wise mother" adages of the past give way to "self-consciousness" or, as defined in action, "revolt"—revolt against the whole feudal conception of women which still holds in modern Japan.

The "Anti-mother-in-law Society" epitomizes another pro-

gressive movement. Nothing violent is intended, merely the suppression of the power of the mother-in-law in the home, where at present the husband's mother decides all vital questions. The "Anti-Footbinding Society" in China, Christian in incep-



The Whole Family at Work in Korea

tion, has led the way among Chinese women to the organization of women's societies. "The poor bind their feet," said a wealthy woman recently. "We do not."

In May, only last year, all Peking was excited over the betrothal, publicly celebrated, between the fourteen-year-old son of Presi-

dent Yuan Shih Kai, and the twelve-year-old daughter of Vice President Li Yuan Hung. But this custom, too, is passing.

The young women of India, China and Japan, who have heretofore accepted marriage as planned by their parents, are quietly and forcefully demanding that they have a voice in the selection of a husband. That the parents are slow to yield this prerogative in the matter of choice is not strange. One hears the Confucian father say, "We who guided you when you were unable to walk alone, we who fed you when you could not feed yourselves, should we not choose for you according to the established custom of the centuries?" And the youth replies, "Nay, father, we are modern, the old customs have passed away."

Within five years the strife between parent and child has become indeed severe. Moreover, the old wedding customs of the East, which involved not only discomfort, but often coarse insult to the bride, are being replaced by a ceremony modelled after the Christian wedding.

Recently a young woman in India brought her life to a tragic end by burning, rather than to allow her family home to be mortgaged to meet the cost of her marriage dowry. This heroic measure made a tremendous appeal to the young men of her city, who took vows to wipe out this evil in their day.

It is a striking fact that more than half the women of the world are concerned with problems connected with concubinage in the home. Small wonder that Indian men, urged by the women of their households, have introduced bills modifying marriage laws, that Japan has made radical changes, and that Chinese women are hopefully facing the issue.

The most advanced advocate of Western civilization in the East has not yet proposed that the American form of divorce be transferred to Oriental lands, nevertheless in Japan until the last few years the power for divorce has rested wholly with men—as it yet remains in India and in Turkey and in China. A married man has a right to complete control of his wife and, entirely in his power, she has had no incentive to initiative in thought or action. So it happens that the new woman of the East talks warily of marriage obligations.

The industrial system of the West, which has chained millions of women to machines requiring monotony of labor, without the possibility of self-development, has in this decade hurried over a half million of Japanese young women from picturesque mountain sides to the dreary factories where days of deadening toil alternate with nights in stuffy barracks. In the mills of Shanghai 32,000 women and children tend looms and thread spindles, and many more, in the great factory center of Hankow, gather on the streets at noontime for an hour of unwonted leisure. Famine has pushed Indian women, 22,000 of them, into the mills at Bombay, and Syrian children are gathered with their mothers in the factories of Turkey. A vast field for "self-expression" is thus opened to thoughtful women of the East.

A unique feature in education throughout the East is the movement among married women to enter schools because their husbands are abroad at study and they wish to be made ready for their society.

The education of women introduced by Christian missions is conceded to be the inspiration of the whole movement among women in the East toward modern progress. As missions have become universal, so the woman movement of the East is universal. Eastern women, educated in America and Europe, contribute largely to the dissemination of these modern ideals. The church must meet the challenge of that which it has created.



Changes in Rhodesia

By H. Juliette Gilson

EARLY MISSIONS IN RHODESIA

(Concluded)

SUCCESSFUL mission work in Rhodesia was impossible while the country was under the rule of despotic chiefs. Mosilikatze thought it added to his dignity to have an *umfundisi*—a white missionary—and ten years before his death he allowed the London Missionary Society to begin work at Inyati, thirty miles from the royal kraal. At the end of the thirty years spent by Dr. Sykes at Inyati, “in spite of all efforts and sacrifices there was no school, no church, not a single convert—not *one*.” Eight years after the death of Dr. Sykes, five years after the overthrow of heathen rule, the natives at Inyati contributed more than fifty dollars for a church building. In the days of Lobengula the Mission Society of the Dutch Reformed Church of South Africa had a native evangelist, under the guise of a trader, working among the Mashonas. Following closely on the footsteps of the pioneers an ordained Dutch minister was sent to Morgenster, where the native evangelist had sown the good seed. At the end of nine years they reported nine stations, a large number of outstations and 281 communicants.

Since 1890 it has been possible for mission societies to secure land on easy terms. Nearly all the Protestant societies of England and Scotland have workers in Rhodesia. The English Church is doing a grand work especially in education and the study of the language. The Roman Catholics have several stations strategically located, with good buildings and well equipped for industrial work. Three American societies are in this field.

THE AMERICAN BOARD

Thirty-five years ago the American Board spent money and Mr. Pinkerton gave his life in a fruitless effort to establish a mission in East Central Africa which under the leadership of American missionaries might be a foreign field for the churches and evangelists of the Zulu Mission. Twenty-four years ago our mission-

aries met Mr. Rhodes in Beira; he suggested Mt. Silinda as a desirable location and promised to give the Board 3,000 acres of land for each mission family. In the autumn of 1893 four families took possession of the land. Their environment was the sky above them, grass ten and twelve feet high around them, and forming one boundary of the station, a magnificent forest of hard wood trees which would greatly aid in the delivery of one part of their message through industrial training. Their first adherents were young men from the Buzi who had brought their loads the last one hundred and fifty miles, and who remained to work and be taught. In three years many of these young men, with others, at their own request were organized into a Church of Christ—the first in all that region.

For several years the post office was thirty miles away and letters from the homeland were eighty days old. Government has established a post office at Mt. Silinda and messages from friends go through in about five weeks. At first there was no telegraph line, no railway in Rhodesia. Government has connected Mt. Silinda by telephone with the nearest telegraph office and the missionaries can sit at their desks and cable to Boston. We are 165 miles from any railway.

INDUSTRIAL TRAINING

Great progress has been made in industrial training. In a recent report of the school inspector, after enumerating eleven industries in which he found the boys and girls at Mt. Silinda engaged, he says: "The list stamps the mission as a College of Industrial Arts." Government has shown an increasing interest in native education. For some years \$800 was given to three mission schools; Mt. Silinda received \$300. Now more than one hundred schools for natives are aided and some \$30,000 given in grants. A school under European supervision can earn an annual grant of \$1,000 if 200 pupils attend 120 days out of a school year of 180 days. Additional grants are given for approved industries. The educational work in our Rhodesia Mission has been hampered by the necessity for depending almost wholly upon government grants.

OUR GIRLS' SCHOOL

The Woman's Board has paid the salary of one teacher—a part of the time of two teachers. For a few years \$250 was given for the expenses of the boarding department. Recently about \$1,500 has been given from the Golden Anniversary Fund toward the cost of a large two-story building—a home for forty girls. What has this money accomplished? Many can cut and make shirts, coats and trousers as well as their own clothing. Sewing machines are found in some of their homes. Laundry work is skillfully done by a goodly number. Some can relieve the missionary ladies of household cares.



Teachers at Mt. Silinda School

It is a far cry from the home of a heathen woman in a hut without chimney or windows and no furnishings except posts, wooden plates and spoons, mats and dirty blankets, no clothing except a few yards of print or barter cloth—to the cottage of the neatly dressed Christian girl—with its three rooms furnished with bed, table, chairs and neatly kept. In the school you will at once know the children that come from these homes. The house

mother has not been educated so far away from the customs of her people but that she will show the visitor with pride her gardens of corn, mungoza and sweet potatoes. A few girls have become teachers and are helpers in the school. Hundreds can read and write. Many can read the Gospels in three languages. They are active and consistent members of the church. In 1914 every girl in the boarding department gave something from her small earnings toward church expenses.

This work calls loudly for a much more generous outlay of money, for gifted women with broad and thorough training who will find in this field ample opportunity for the use of every talent. (See Miss Clarke's letter in November LIFE AND LIGHT.)

A Word from Chihuahua

By Mary F. Long

This is the opportunity to get square with one's correspondence, though letters may never reach their destination. We think a mail went out last week. There are rumors too of an incoming mail, but it is now three weeks since the last word came. We have no outside newspapers, and how we wonder about you all, and the war and world in general.

The railroad is not cut, nor the telegraph, but nothing comes to us. We are still in the dark regarding the orders which sent so many out of the country. The American Consul sent his family away, but he is still here. He has ceased to urge us to leave, just asks us once in awhile if we want to go on the next special. We don't. I have never been more thankful to be permitted to remain. The food question is worse and worse, and we can help a little. People can't buy anything but vegetables now for paper money, and our *mazo* "boy" came with tears in his eyes this morning to beg a few sticks of wood. There is a wood famine. It is a wonderful experience though. I have come to be distinctly thankful when the milk man does not fail us—when we find a few eggs, or secure a load of wood—when the electric light comes on, or when meat is to be had. These common blessings that we have accepted all our lives and even complained when they happened to be lacking, now we recognize every one as a special individual gift. We want so much to be able to keep our family together until January at least, the end of the school year. I have a good lot of supplies, necessities, laid in some time ago as I wrote when I had a chance, and we have been wholly unmolested.

Board of the Pacific

President, MRS. R. B. CHERINGTON
Carmel, Calif.

Editor, MRS. E. R. WAGNER
San Jose, Calif.

Just now, this Christmas time, the question is upon every lip, What shall I give? What shall I give Him? The supreme gift is yourself; and never before have the calls been more urgent, the opportunities more inviting. Are you a musician, or a teacher of English? there is a wonderful open door at the Doshisha, Japan; or perhaps you are a trained kindergartner, what more inviting opening can you imagine than is offered by the Union Training Kindergarten at Foochow? Possibly you are a physician or a trained nurse, then you are wanted in Lintsing, North China. Write to Mrs. Robert C. Kirkwood, Mountain View, California, and she will be glad to tell you of all these urgent needs, and help you find the place for the investment of your life where it will count most.

“Even by means of our sorrows we take hold of the eternal plan.” It is hard to realize this as every word from Turkey wrings our hearts, and between the lines we can only read the worst of fears. Miss Gladys Stephenson is already home from Smyrna; and Miss Nina Rice feels that her work has been taken from her. But in the black clouds are wonderful gleams of light as men and women witness for Christ and carry glad tidings even to their enemies.

When Mr. and Mrs. George B. Cowles sail for Zululand in November, they will leave no warmer friends anywhere than here in the Pacific Coast. For two years Mrs. Cowles has gone over the great stretch of our territory from Spokane to San Diego, as few of our women workers have, and everywhere she has endeared the hearts of young and old to herself and drawn them to the work she loves. We want her to feel that we stand by her with loving grateful hearts in all the loneliness and toil that may be hers.

Because of the illness of a son Mr. and Mrs. Cowles postponed their sailing.—*The Editor.*

Openings for Service

By Dr. Susan B. Tallmon, Lintsing, China

YOU ask me sometimes in your letters if medical work in China is never discouraging. Yes, of course, it is. Some days, just as in any work in America, everything seems to go wrong. Possibly the old woman on whose eye an iridectomy for glaucoma was done has a headache and her eye seems more, not less, inflamed; or the boy with malaria, to whom was given quinine four days ago sufficient to break up the attack, has had another chill more intense than ever. Can it be there was a mistake in the diagnosis or did his mother not give him the medicine because he thought it bitter? She says she gave,—but “who knows”?

There has been coming to the dispensary a poor old soul who will never be any better. When she enters, the nurses open the windows. She has an enormous cancer. She begs for an operation, but that is impossible. All that can be done is to cleanse it, remove the sloughs and dress it with soothing ointment. I try to say some word of eternal value, but she finds it hard to understand, and the words seem almost hollow. She may never come again, and it is with an aching heart that I open the door for her and almost hope she will not come again. Then she turns and smiles a grateful smile that almost brings the tears. The nurses ask this little girl why she has returned without the bandages on her head. Wasn't she sent home with yards of good bandages to keep the dressings in place? They say the grandmother wouldn't let her come into the house with white on her head, because white is the color for mourning. Of course the head is worse and the bandages are gone! This woman hands back the medicine given her for her child ill two months with dysentery. She says she gave him one dose and he was no better. Hasn't the honorable doctor some good medicine? Yes, these are discouragements enough.

But there are encouraging things too. During the fourth month of this year often we did not finish seeing the clinic patients

until half past six. Dr. Ma was away and the patients numbered daily from fifty to seventy-five. When one comes to the close of an afternoon like one of those it is easy to think of the patients as merely "cases." One afternoon the very last patient was a woman past fifty. She carried her little grandchild of two years and said they both wished to enter the hospital as in-patients, she for enteropneumosis and the child for prolapse of the rectum. She had a long tale to tell about how the mother, when the grandmother was absent with a sick relative, had kept the little boy for five months on the hard bed with bricks to weigh down the bedclothes on either side so that he wouldn't crawl out. The child was so weak, he couldn't stand alone. There was no vacant place in the hospital at that time, but we told her she might return in a few days when she could be given the use of half of a six by eight foot brick bed. She was very attentive at prayers and was eager to study all that her poor eyes would permit. One day the subject was idol worship and she surprised us by saying, "For six years I have not gone to the temples to worship idols nor burned incense to my ancestors at home, though my aunt is very much frightened when I do not. You see it is this way: six years ago, when there wasn't any hospital, only the dispensary down at Fruit Market Place, I had a number of boils and went there and was cured. I heard the preaching and bought some Gospels and my husband, who reads, read them to me. I knew there was no use worshipping idols made of wood and mud, and I said I'd not worship any god but the Great Heavenly Father. Now I want to learn more." She did learn much more, and the Sunday before I came away she and four of her grandchildren were at church as upon several other Sundays, and the little boy when he saw me come in pointed with his finger and said "Dai" (which might be translated "Doc"), and wriggled until his grandmother let him down when he toddled across and asked to be seated on the bench beside me. The little granddaughter will enter our girls' school this fall. Are they Christians? They are at least learning what it is to be a Christian.

It always makes us very glad to get messages from former patients. There are many Catholics in the western part of our

field. Several years ago there came two Chinese nuns, very attractive women, who were in charge of a girls' school. They brought a note from the German priest in charge of the district asking me to examine them for pulmonary tuberculosis. One, I believe, had it. Being intelligent women they followed instructions much more carefully than do most patients. When I went on furlough I lost track of them. This spring a woman from their village came for treatment. She reported them both well, and brought their cordial greetings.

The big fourth moon festival is a favorite time with former patients for revisiting the hospital, because so many come at that time to do business as well as many to worship at temples and pray for grandsons. This May, from a village twenty miles away, was one of these who come to revisit us. She had walked every step of the twenty miles, carrying a basket of eggs as a thank-offering. She was poor, and so had left but a small gift for the hospital when she went home. Then, too, in her home, quite contrary to Chinese custom, it was not the mother-in-law but the ill-tempered daughter-in-law who managed the house, so that the mother had nothing to give but these carefully hoarded eggs. She delighted in telling of the months since she had last seen us. "No," she said, "how could I forget how to pray. I say the blessing every meal before I eat. At night I shut my eyes so, and pray the prayer I learned here. I haven't forgotten." And she repeated (in Chinese of course):—

"Father, I thank Thee for thy grace,
For love the same each time and place;
And now I humbly ask of Thee
Forgive my sins and make me free.
Make my least act to tell Thy love;
Take me at death to Heaven above.
For all my friends I ask the same,
Making my prayer in Jesus' name."

(To be Concluded)

Our Field Correspondents

Miss Annie M. Barker writes September 18 from Gedik Pasha, Constantinople, Turkey :—

Our work reopened last Sunday with an attendance at the Sunday school of 203. The enrollment of the day school has steadily increased all the week. We now have 136 and more are expected Monday. Most of the native teachers that we had last year are with us again. Mrs. Manning, whose husband was a professor in Robert College up to the time of his death last year, is to take charge of the music. We feel that she will be a great addition to our staff. The book problem is a difficult one. We are sending for a few with the hope that they will come through by registered post.

Miss Barker writes later :—

We have now an enrollment of 183 and have had to turn away quite a number between eleven and fifteen years of age. We can accommodate a few more young children. The Sunday school opened with 203 and last Sunday we had 367. We wish very much that we could have it divided and part come in the morning, but that is impossible, as the Vlanga Church service is here at that time.

Mrs. Etta D. Marden writes September 25 :—

Miss Barker and I were very busy all summer in Red Cross work, and the middle of this month school opened. We are very much gratified in the matter of attendance, there being a quarter more pupils present than at this time last year. We have been able to secure good teachers and the school is well started on its yearly program. One of the new teachers is the daughter of the Greek pastor who was graduated from the Smyrna school last year and took the normal course under Miss Pohl. She knows English well and has made a specialty of mathematics, which suits us very well. She is a very nice girl and we are particularly glad to have her influence in the school. She has a brother in Harvard who is doing very good work there, so good that he was

given a scholarship last year. He is a fine young man; he has been on the teaching force in one of our colleges. Our Sunday services opened on the 12th, and there were over a hundred more in attendance the first session than at the corresponding date last year. Considering all the circumstances it is very gratifying to have this success.

Miss Rebekah Wood writes from Sarria, Barcelona:—

We have been here in Sarria but a day, but we already love the people and the place, and know that we shall be most enthusiastic about our work when it begins. We had such a nice day in Cadiz and thoroughly enjoyed seeing the sights in the town as well as the novelty of being on *terra firma* once again. We were beginning to think that the Manuel Calvo would never get us to port. The trip up the coast of Spain was a treat and long to be remembered. We kept so close to the mountainous, craggy coast of Granada that it seemed as if we could almost reach out and touch land. And what amazed me most was to see some of the peaks of the Sierras capped with snow.

We reached Barcelona Thursday night and were met by Miss Morrison and Miss Coe, and we certainly were glad to be on land again, to be at home, as we are learning to call it. We really had a very rough passage, although not stormy overhead. I do not know whether it was because the vessel was small or whether the water was unusually rough; but whatever the cause we bear witness to the fact that the horizon line was unceasingly going through a series of gymnastics until after we were in the Mediterranean. But after the first five days we didn't mind it in the least and enjoyed life quite as if we were on a quiet little pond.

Miss Newcomb and I are glad to face our new work together, and we are praying that we may in part measure up to the fullness of the task and may constantly grow more and more into it. We are going to love the work. Miss Webb has told us just enough about it so that we already feel the spirit of the place and are now waiting for the girls to come to make things complete.

Miss Clara W. Newcomb writes from Sarria, Barcelona:—

I must write a short letter at least while there is time, for school begins in the morning. I have done a little library work to help Miss Coe and Miss Wood has been useful to Miss Lamb, who herself has treated the entire kindergarten room to a tasteful costume of yellow and brown paint. Otherwise, our time has been filled with becoming acquainted with our new and beautiful surroundings, here and in Barcelona; with learning the pretty faces and flowery names of the girls who have already arrived; with settling our rooms and taking photographs.

Now all the teachers are here and I am filling in with personalities the mere names in the Board almanac. When at last we reached Sarria (Miss Morrison and Miss Coe, who met the steamer, had been in town expecting us since 3.30 p. m.) a week ago at 11 p. m., and sat down in a cosy dining room to an American supper, with a great picture of the Matterhorn on the wall, I felt a great contentment which has been with me most of the time since and which I think will continue even under the stress of teaching.

Sarria with its white villas over the pine-covered hills and the shining Mediterranean beyond the great city, is beautiful beyond words. I just love it,—and the old, old buildings in the heart of Barcelona where the narrow streets touched only along the upper stories with sunlight, the quaint rich sculptures of the cathedral and neighboring houses, gray old doorways framing sunny green courts, are enough to distract even the least artistic.

I am well and happy and am glad that I came. Regular Spanish lessons will begin this week. As for teaching, I think mine is to be grammar, geography, story-telling to little ones for their practice in English, Bible, possibly literature and I don't know what else. So many of the younger pupils want everything in English that the American teachers all have to take the elementary classes, leaving to the Spanish *donas* the advanced classes in all subjects, which are conducted entirely in Spanish.

Our Work at Home

AROUND THE COUNCIL TABLE WITH OUR PRESIDENT

Points of Contact

It is self-evident that two people who act and react upon one another meet at some common point of thought, of belief or of interest. If an influence is to be exerted, a point of contact should be searched for and established.

Let us see how we may apply this principle as an encouragement for our *Jubilee Increase Campaign*.

Such a campaign implies much personal work with groups and with individuals who have not yet taken missions into serious consideration. If asked as to their missionary interest, these persons would say, in effect, what one woman said recently about some friends who are enthusiastic workers for missions, "O, I don't train with them!"

No, they don't "train" with us—many and many of them do not—and yet they and we have so many ideas in common, why need we differ as to the value of foreign missions? Do we differ much after all when we come right down to the fundamentals in the work?

Let us put ourselves at the viewpoint of the woman who doesn't "train" with us, remembering that she represents a great host of people.

We observe that she looks out upon the social order with certain convictions:—

1. That health and hygiene are essential. Living conditions must be safe. Sound bodies should be ready to hold sound minds. Such a physical gospel was once unperceived, but now the public believes and preaches it.

2. That humane institutions, such as asylums, hospitals and homes, must rise in every community where there is need of them. This impulse is a matter of course in our land.

3. That the social settlement is a practical method of serving and saving. Public sentiment heartily favors this modern idea.

4. That education should be given to all the people. That it should be an all-round education—that is, all-round the various sorts and kinds from the purely classical to the purely industrial courses. Yes, we are all one in our commitment to education.

It appears that some good people who do not “train” with us have no idea that missionary work stands for these very beliefs which they so instinctively and ardently advocate. They probably think of foreign missions as the work of “preaching the gospel,” and they have not looked into facts so as to know how to analyze “preaching the gospel” and resolve it into its component parts.

Preaching	} Includes:—	
the		Making known the true God and Jesus Christ.
Gospel		Education in all grades and kinds.
to the		Social settlements in every mission.
Non-Christian		Humane institutions—even for lepers.
World		Hygiene, sanitation, baby welfare, mother training, better economic conditions.

As we help to add 25,000 new members to our lists, we certainly can establish points of contact, by means of these ideas, with many women whom we approach.

Is your friend interested in settlements? Tell her the full meaning of a missionary home in Japan.

Does she believe in orphan asylums? Wouldn't she like to hear of the orphanages in Turkey, thus far left standing?

Does she advocate a physical gospel? Show her what games and gymnastics do for Chinese lads; how sanitation and mother-talks transform an African hut.

Is she a believer in education? Bewilder her with our multiplicity of sorts and kinds of schools.

Conclusion: *Public sentiment is in favor of foreign missions* and doesn't know it! Our task is to translate missions into terms which are understood. And we will make it plain that all these four ideas which everybody believes at home are the result of a *belief in Jesus Christ* and His sane gospel, and therefore we must make Christ known everywhere in order to secure like results.

Find the Point of Contact. M. L. D.

Editorials

The 106th meeting of the Board held in connection with the National Council, October 26-27, was in some respects one of the most significant gatherings in its history. The report of the Prudential Committee presented by Dr. Edward Lincoln Smith announced the cheering fact that the gifts have this year exceeded those of any previous year, and that the receipts for the fifth successive year have passed the million dollar mark, moving at the rate of about \$20,000 annually toward the second million and totaling this year \$1,101,570, of which sum the three Woman's Boards have contributed \$308,251. The report of Dr. James L. Barton was a statesmanlike summing up of the unparalleled situation upon the foreign field and was received with absorbed attention.

Interest naturally centered upon the presence of the nearly forty missionaries from Turkey, and there were no more thrilling moments than those when these men and women from the devastated missions of stricken Armenia, led by that soldier-saint, Dr. Reynolds, were received by the great audience standing silently in token of their sympathy and loyal support. The story of the four Indian students introduced by Rev. William Hazen added a picturesque touch to the accounts of progress in that land, later emphasized by Rev. John S. Chandler in a virile speech. The veterans, so-called, were so alert in bearing, so convincing in their appeals, that the figures, Thirty-two Years in India, Twenty-seven Years in Africa, needed explanation. And the young men home on their first furlough lined up against the academic background of Yale University refuted once for all the charges that the picked men do not consider foreign missions, if anyone now holds to that time-worn theory. The address of Rev. Philip A. Delaporte from Nauru, Micronesia, was in a class by itself, and his companion, the bright faced young native student, told his story in almost classical English, although only a generation away from vilest heathenism.

The Religious Awakening in China presented by four of the

first furlough men was a bright light against the sombre background of the harrowing tales of the missionaries from Sivas, Bitlis, Marash and Constantinople, while the Commissioning Service on Sunday and the presence of the Yale Volunteers on the last evening foretold the apostolic succession of this historic gathering. Notable were the addresses of the new president, Professor Edward C. Moore, and of Dr. John R. Mott, when thousands crowded Woolsey Hall, eager to get the inspiration of these world students.

The meeting of the Woman's Boards on Wednesday forenoon was well attended and the program as outlined in last month's magazine was carried out effectively. Here, too, the missionaries from Turkey were accorded the place of honor, each responding with a word of courage and faith, as she was presented by Miss Lamson. Mrs. Adam's "Word to the Home Folks," following the missionary appeal, gave just the impetus needed to the purposes stirred by the forenoon's addresses. The generous hospitality of the New Haven friends was wonderful, and the details of comfort spoke loudly of the efficient and devoted service of the Committee of Arrangements, of which Rev. Oscar Maurer, pastor of the First Church, was chairman.

Rev. and Mrs. Frederick Bridgman of the Zulu Mission unexpectedly arrived just in time to attend the American Board meet-

**Movements of
Missionaries.**

ing, where Mr. Bridgman was given a brief moment to present his deeply interesting work at Johannesburg. He has been recalled at this time to serve on one of the teams of the great Laymen's Missionary Campaign. Among the other missionaries helping in the hundred or more meetings to be held at strategic centers all over the country during the coming winter are Frederick P. Beach, Foochow; Arthur A. McBride, Marathi Mission; Giles G. Brown, Ceylon Mission; James P. McNaughton, Fred F. Goodsell and several others from Turkey. A party from Tarsus and Adana arrived in New York November 20. They are Dr. and Mrs. William N. Chambers, Mrs. Cyril Haas and child, Mrs. Nute and son, Miss Mary G. Webb and Miss Cold. With every fresh arrival come unspeakable details of the horrors in which these

friends have weltered during the past months. Do we realize what it means to be a Christian woman in America, not Armenia? A message which appears to be authentic has been received from Miss Shane in Bitlis, asking permission to remain with Miss MacLaren in Bitlis this winter, a tacit avowal of need still existing for their services and witnessing to their heroic spirit.

Word has come of an emergency in our girls' school at Ahmednagar, India, because of the illness of Miss Edith Gates. Miss Adelaide Fairbank, it will be remembered, sailed in July, to help Miss Gates during the year, while Miss Bruce is on furlough. It seems best now to ask Mrs. Edith H. Smith, detained from expected service in Turkey, to go to Ahmednagar for a term of three years.

Still another member of the Eastern Turkey Mission has been called home,—Mrs. Helen D. Thom, wife of Dr. D. M. Thom.

Mrs. D. M. Thom. Her death came after some years of feeble health, though occasioned by a sharp attack of bronchial pneumonia.

Her associates write most lovingly of her and of her twenty-nine years of ministry among the people of Mardin. One says, "I can hardly bring myself to write of her so soon, but others will tell you of her alertness in seeing ways and means to help others in great need. Multitudes of orphans throughout our field are better wives and mothers because of her influence over them. Until three years ago Mrs. Thom was actively connected with the girls' schools and many of the graduates call her 'Mother.' She was laid to rest in one of the graves of our new cemetery, near the hospital, just as the sun was setting. There had been an English hymn and prayer at the house and then an Arabic and English service at the boys' school, which was densely packed, not only for the doctor's sake but for her own, for she was widely known and greatly beloved." This missionary adds, "We have been so cut off from communication with our sister stations that although we have heard of the death of Charlotte Ely by way of Constantinople and later that Mr. Knapp had died in Diarbekir, we have no particulars. I know I need not ask a continued interest in your prayers."

The accompanying picture shows a scene quite common in days not so long ago in Marsovan, the setting out of a party on a journey, with some of the missionaries standing near to wish them Godspeed. We recognize Mrs. White and Mr. and Mrs. Pierce among this little group photographed by Miss Annie Merrill of Des Moines when she visited that happy circle in the summer of 1914. How different was the departure of the girls from the Anatolia Girls' School a few months since on a sad, uncertain way, each, with one exception, bravely refusing to change her faith although three times given the opportunity of freedom by so doing. The heroic principal of the school, Miss Charlotte R. Willard, and her associate, Miss Frances Gage, were permitted to follow the sorrowful company, to hold a never-to-be-forgotten meeting with a part of them, *en route*, and finally to take forty-one of their pupils back to the school. This wonderful providence was regarded as a miracle by those who awaited the return, and a thanksgiving service was held, the schoolroom decorated with flowers and mottoes, such as



Marsovan in Happier Days

Saved to Serve, Not to be Ministered unto but to Minister. A great wave of gladness for the return of even a part of the company of beautiful, promising schoolgirls, filled the hearts of all who heard this story at the New Haven meeting,—a ray of light against the black background of the desolation and misery of other companies of exiles.

At the annual meeting in Burlington there was presented a plan for an increased Offering of Life during the next two years on the part of the Christian women in our territory. The Golden Anniversary Gift is going steadily on its way seeking an expression of loyalty in a freewill extra fund for buildings to total \$250,000 in November, 1917, when the Woman's Board of Missions will celebrate its Jubilee. It has now been decided to ask also during the next two years that our Branches will seek to enlarge the supporting constituency among the women and children in the 2,000 Congregational churches in the sixteen states east of Ohio. The aim set by the Executive Committee, and accepted with enthusiasm by the delegates at Burlington, is as follows:—

Jubilee Increase Campaign. 500 new auxiliary organizations, senior and junior, including mission bands and cradle rolls.

250 new contributing societies, including Sunday schools, Christian Endeavor Societies, Camp Fire Girls, Pro Christo Clubs and other organizations among girls which are not distinctively missionary.

25,000 more women and children enrolled as members of these organizations, or added to the 50,000 now numbered among auxiliary societies older and younger in our 24 Branches.

And as a crown and outcome of this Increase Campaign—

50 New Missionaries on the field or under appointment by November, 1917, to fill sadly vacant places, or to relieve the burdened, heroic women,—128 of whom now comprise our lessened Roll of Honor.

Watchword: Pray as if everything depended upon God.

Workword: Work as if everything depended upon yourself.

Motto: Publish Glad Tidings.

Incentive: The Master's Purpose, "Other sheep I have which are not of this fold; them also I must bring."

Jubilee Increase Hymn: Saviour, Who Thy Life didst Give; Tune, Cyprus.

(This hymn was written by a former member of the Executive Committee, Miss Amelia DeF. Lockwood.)

Rallying Cry: Go; Let Go; Help Go!

A Jubilee Increase Campaign leaflet, giving suggestions as to ways for working out this great Jubilee Offering of consecration and service, are ready for free distribution; also a Bible marker, with the motto, Publish Glad Tidings. *The Interchange* will give further details of the plan.

At the annual meeting of the North Middlesex Branch in September Mrs. A. F. Rolfe of Concord, Mass., laid down the duties and privileges of president, an office which she has held with devotion and loyalty ever since the Conference Association of North Middlesex was formed almost forty years ago. Her successor is Mrs. James Church Alvord of Littleton, Mass., who needs no introduction to our readers.

Mrs. George S. Soper, the faithful president of the New Hampshire Branch, resigned her position because of a change of residence, and Mrs. W. B. Mitchell of Manchester, formerly the efficient home secretary of the Branch, was elected president at the annual meeting in Manchester, October 14.

After twenty-three years of unwearying labors, lovingly and successfully performed, Mrs. M. Bradford Scott, who has served the Hartford Branch for seventeen years as treasurer and for six years as its beloved president, felt compelled to retire, and at the annual meeting of the Branch, October 21, was elected honorary president. The Branch is fortunate in securing Mrs. Edward Warren Capen of Hartford to fill this vacancy.

Mrs. Edward Y. Hincks, who has been president of the Andover and Woburn Branch for sixteen years, serving with great acceptance, is now living in Cambridge and her resignation was regretfully received by the Branch at its annual meeting in Andover, November 4. Miss E. Josephine Wilcox, whose fidelity

as home secretary has well fitted her for this office, succeeds Mrs. Hincks.

At Salem, November 3, Mrs. James L. Hill, who for twenty years has given lavishly of time, strength and substance to the Essex South Branch as its president, and who has endeared herself to all the members of her constituency, was reluctantly permitted to withdraw from active service, becoming honorary president, while Mrs. Robert MacFadden of Danvers, Mass., assumes the duties of the office. These retiring officers carry with them the love and gratitude of many interested in the work of the Woman's Board, and their successors will find a hearty welcome and cordial support as they enter upon their new work.

It is impossible to send individual acknowledgments to all the kind-hearted friends who responded to our appeal for soft cotton and linen for use in our Madura Hospital. Packages have come in from individuals and groups, including some children in a Connecticut Sunday school who sent fifty yards of gauze. We know that when Miss Ruth Heath, our new English missionary nurse, receives her first box from American friends she will be delighted to find such a supply of soft cloths for sick folks.

Masoud the Bedouin. A remarkably fascinating book of short stories of Syrian life. By Alfreda Post Carhart.

Just what you want for a Christmas gift to the older boys and girls and the young people of your acquaintance. Attractively bound and illustrated, \$1.

Are you using Covenant mite boxes? They are free except for postage. Send to Junior Department.

COMPARISON OF RECEIPTS FOR TWELVE MONTHS

	For Regular Work			One-third Matured Cond'l Gift	For B'ldings	For Special Objects	Legacies Available	TOTAL
	Branches	Other Sources	TOTAL					
1914	\$123,777.78	\$6,742.74	\$130,514.52	\$833.00	\$43,370.10	\$2,198.56	\$24,767.22	\$201,683.40
1915	123,901.86	13,851.85	137,753.71	\$34.00	35,602.37	2,357.33	26,573.67	204,121.08
Gain	\$130.08	\$7,109.11	\$7,239.19	\$1.00		\$158.77	\$1,806.45	\$1,437.68
Loss					\$7,767.73			

Preparing the King's Highway

The Woman's Board of Missions in Burlington

NOVEMBER 10-12

Many things combined to make this forty-eighth annual meeting of the Woman's Board of Missions a memorable one. The natural beauty of the setting in the lovely Queen City of Vermont and the wonderful autumnal weather bringing out the glorious scenery of lake and mountain, so that to lift one's curtain and look out each morning was in itself inspiration for the day,—these things contributed much. Of the careful preparation for weeks and months on the part of the Vermont Branch, culminating in the hospitality which had planned for every detail from the moment of arrival at the station till on the homeward way we drew from the dainty lunch boxes the little card with its loving "God-speed," it is difficult to speak adequately. The hearts and homes of Burlington were certainly wide open to receive the one hundred women who came from their own state and the 208 other guests from the rest of the Woman's Board territory. These conditions of the physical background threw out in bold relief the well sustained program which moved from session to session with a leisureliness and quiet which added much to the impressiveness of the occasion. Sad as were some of the events to be narrated, there was nevertheless the sense of "the joy of the Lord which is our strength" in and beneath all the stirring and sorrowful stories.

The beautiful First Church, with its Colonial lines, its light and cheer, was in itself a joy, and the orderliness and abundant hospitality of the sister church on College Street still further emphasized the forethoughtedness of the Burlington women upon whom rested the responsibility for the "creature comforts." A word of special thanks is due Mrs. M. H. Buckham, president of the Vermont Branch, and also the courteous and kindly chairman of the Entertainment Committee, Mrs. W. B. Howe, and her husband who so generously gave freely the copies of his paper, *The Burlington Free Press*, containing full accounts of the meetings.

Underneath all this detail of the exterior was the deep note of spiritual preparation,—and a warm human atmosphere of sympathy in the great cause represented by officers, delegates and missionaries. This undertone of reliance upon God was made the keynote of each day in the devotional services so helpfully led by Miss Grace Perry of the Berkshire Branch. Miss Perry centered the thought upon some phase of the theme of the meeting, “A Highway for our God,” and led her hearers step by step to the Song of the Road,—the Life of Love. These talks will be printed in three consecutive numbers of LIFE AND LIGHT, beginning with January.

THE SURVEY OF THE ROAD

Despite conditions abroad the reports from the Home Base were full of encouragement. The treasurer in her statement, Wednesday morning, sounded a note of gratitude to the Branches for their devotion and loyalty during the year, resulting in a small gain in their contributions for the regular pledged work,—the total amount received from them for this purpose being \$123,901,—a gain of \$130. From individual donors and other sources have come additional gifts for regular work of \$13,851, making a total of \$137,753. This sum includes \$17,993 from Junior organizations. The sum total of all receipts, including buildings, interest on investments, available legacies and contributions is \$211,304.

Many features of interest concerning the work at home were presented by the secretaries of the home department, but as these, with the able survey of the foreign secretary, Miss Kate G. Lamson, are in print, no details need be given here.

THE JUNIOR DEPARTMENT

Demonstrations on the “Use of the Dramatic,” “Missionary Story-telling,” “The Junior Lookout’s Work” and “Missions in the Sunday School” occupied all the free minutes between sessions. Miss Elizabeth Pullen, Miss Rachel Snow and Mrs. W. L. Carver, were Miss Preston’s efficient aides de camp in these matters. The Children’s Rally held after school Thursday

afternoon delighted crowds of Burlington children who were taken on a "A Trip Around the World," with real tickets and steamer trunk mite boxes. The exercise "Pilgrims on the Highway," which was made possible by the earnest co-operation of missionaries and other helpers, delighted the grown-ups just as much. This demonstration will soon be available for use in the Branches.

THE EVENING SESSIONS

Wednesday evening was devoted to the work for young people, and Miss Mary Preston, secretary for the department, who presided, welcomed the great audience of young men and women to a participation in the Building of the Highway. Mrs. Dora Mattoon Ward, formerly of Harpoot, asked them to Come and See with her some of her personal experiences in touring Turkey. Miss Calder made the co-operation of young people at home seem a vital part of the missionary enterprise and gave them the invitation to Come and Work, while Dr. Raymond Calkins of Cambridge, Mass., bade the young people Come and Suffer, not in mere sentimental outbursts of emotion, but in an outpouring of prayer, in a giving of money and life not yet approached. "Do at least one thing a day which you *hate*, to keep your moral fibre taut," he said. His powerful driving home of the appeal to enter into the sufferings of Christ through His suffering world made a great climax to the evening program.

Thursday evening came the gripping story of the anguish of the martyred Armenians, given by Mrs. Richard S. M. Emrich of Mardin in her burning address on "The Tragedy of Turkey." This was pointedly illustrated by the appeal of Miss Eva Zarmikian, a graduate of two of our mission schools in that land, who pleaded for her people in almost classical English. Secretary Brewer Eddy brought these events close home by his description of the Valley of the Shadow through which hundreds of thousands of men and women have walked in Armenia during the past six months. Yet in his words there was nevertheless a message of uplift to establish one's faith and to point a door of hope for the future.

THE MISSIONARIES THEMSELVES

For here is the crux of the whole occasion and unusually rich was the opportunity to hear the story of the year at first hand. There were twenty-eight missionaries present, twelve of whom were from Turkey. Miss Caroline E. Silliman gave a captivating account of the opening of the Moslem kindergarten in Van in 1913 and of its influence on the children and through them upon the Turkish mothers. She gave us glimpses also of the pitiful condition of the one thousand Moslem refugees sheltered after the capture of the city by the Russians, of their gratitude for the poor "breads" which were all the missionaries could give out of their scanty store. She made us see dear Mrs. Raynolds, all forgetful of self and her own exhausted body, carrying cups of milk from her own cow to the sick babies. Afraid at first, these Turkish mothers soon learned to trust the missionaries, and one poor woman said at last, "Don't go away,—it isn't safe to travel, stay with us here where it is safe!" But the hour came when they could no longer stay, the Russians could not hold the city they had taken and must evacuate it, as the Turkish army reinforced were close at hand. Miss Gertrude Rogers told us of the Flight from Van,—twenty people, seven of whom were children, the only two men of the station so sick with typhus that they had to be carried out on stretchers, insufficient food, not a change of clothing for twelve days, little water to drink, not to speak of bathing,—a fearful raid of Kurds through which their horses must gallop,—all these details were told with calmness and gratitude to God because at the last moment the Russian Red Cross came to their relief and they went "in the luxury of wagons and not on foot." Such are these women missionaries of ours,—heroines who as Mrs. Emrich said "deserve a special decoration."

It was not strange that following such a tale as this, Dr. Calkins in his closing address of the morning on "Things which Cannot be Shaken" could point out with unforgettable emphasis the fact that in all this mad cataclysm of a world at war only the things which can be shaken will perish, the unshakable things, the life of the soul and the life of Jesus in the world as the soul of faith and love, remain for the building up of the kingdom.

It was Wednesday afternoon that we heard from Mrs. Ursula Clarke Marsh, the second missionary sent out by the Woman's Board, forty-seven years ago, of her life in Philippopolis where for more than thirty years she and her husband have been engaged in evangelistic work. As she pictured the messengers going On the King's Errands we could see the brave little school-teachers and Bible women preaching the Word, faithful and true in the midst of hard conditions.

Conspicuous in all these recountings of homelessness, massacre and war was the note of courage. "Your work in Turkey cannot be burned up nor shot down," the inspired saying of Mrs. Yarrow at the Friday meeting in Pilgrim Hall, was taken up and echoed and re-echoed at Burlington.

Miss H. Juliette Gilson followed Mrs. Marsh with some telling instances of Blazing the Trail in East Africa, and some examples of the fruits which she herself had seen in a few decades in Rhodesia, notably the recent consecration to carrying the gospel to heathen tribes around them of thirty-one native Christians at the mission meeting, among whom were nearly twenty who had been pupils in the Mt. Silinda School.

Miss Gertrude Chandler made the little tots of the Lucy Lathrop Kindergarten at Madura move before us in all their fascinating possibilities, though her use of the third person well-nigh hid the fact that the spirit of all this training and supervising, nursing and catering in the "kindergartner's day" so charmingly described, was the young missionary herself.

Mrs. Frank J. Woodward, also, told with such modesty about the pioneer work in Abaian, Micronesia, to which she and her husband have devoted themselves, that one must read between the lines to see the native house, the long watery miles between herself and a doctor in case of sickness, the lack of many things we ease-loving people at home call necessities. But she made plain and clear enough the fact that their people out of great poverty gave last year \$400 for their new church on the island!

The message of Miss Alice Pettee Adams concerning A House by the Side of the Road set forth the many ways in which the poor and despised are having the gospel preached to them in

Japan, especially in the beautiful Loving All Institution of which Miss Adams is herself the heart and soul and to which she looks forward eagerly to returning.

All these who had spoken, and many others, were presented by Miss Kyle at the close of the afternoon, Thursday. Each group was asked to respond with the motto chosen by the Woman's Board for this campaign, *Publish Glad Tidings*, using the language of their adoption. It was beautiful to note the various changes and emphases brought out as the different tongues were translated. Just a few of the translations follow: Japan, Glad Tidings Make Wide; Africa, Push Forward the Stories that are Beautiful; Bulgaria, Tell out the Good News; Chinese, Say Out the Gospel Happiness; Tamil, Establish the Good News.

THE INCREASE CAMPAIGN

It was on Thursday morning that the Golden Milestone was noted, and Mrs. W. L. Adam brought her message in regard to the Golden Anniversary Gift. During the year fourteen of the Branches have been at work on definite buildings, while others are engaged in raising sums to be hereafter applied. Mrs. Adam paid a warm tribute to Mrs. Mary K. Edwards and urged that the Inanda buildings be quickly finished, also the Madura Hospital for Dr. Parker, whose present quarters are shamefully inadequate. Gifts for buildings total now \$120,000 of the \$250,000 asked for the fund by November, 1917,—\$37,427 having been received during the year.

Following Mrs. Adam, Mrs. John F. Thompson launched the good ship Jubilee Increase Campaign with a logic and enthusiasm which were irresistible, and in the hour of discussion which followed almost all the Branches pledged loyal effort to secure this offering of Life before November, 1917, in addition to the gift of money already planned. The yellow Jubilee Increase folders and the Publish Glad Tidings Bible markers were received with pleasure and we anticipate a wide demand for these in the weeks to come. The full details of this Increase Campaign will be found on page 562.

THE COMMISSION SERVICE

It was fitting that at the closing hour should come the Commission Service and the presentation of recruits, for in the giving of the lives of these and other young women is, in the last analysis, the reward and fruition of all the work and study, prayer and giving of the Woman's Board. Dr. Lora G. Dyer, a graduate of the Woman's Medical College in Philadelphia, received her commission at the hands of Secretary Eddy, and was set apart for service to the Waiting Multitudes in Foochow, China. Mrs. Edward W. Peet gave Dr. Dyer the Home Clasp on behalf of the New York State Branch, who will assume her support, and Mrs. F. P. Beach extended the welcome of the missionary circle in Foochow. The prayer of consecration was offered by Miss Lamson, and after the commissioning Miss Calder introduced three other new workers, Mrs. Edith H. Smith of Westfield, Mass., for Ahmednagar, Miss Minnie E. Carter of Danbury, Conn., for Inanda, and Miss Caroline Smiley of Winchester, Mass., not yet appointed.

In his address on the "Satisfactions of the Road," Secretary Eddy brought the whole meeting to a most impressive close. Mr. Eddy said that there were four rewards to which he would call attention, leaving them to be developed by his hearers in the days to come. First, the joy of working in a great enterprise,—no business however successful which dealt with purely temporal needs could begin to have in it the satisfaction of giving one's self to a great eternal cause, as "high as the throne of God and as wide as the kingdom of righteousness," such was the missionary cause, the most successful in the world; second, the happiness of throwing one's self into a cause absolutely sure to be successful,—no possibility of failure to him who sides with God; third, the satisfaction of the personal service of achievement,—not only supporting the great issue but having one's own little share in being willing to toil in a road that is not a blaze of glory, to do uninteresting details, to seek out the indifferent women, to put gray matter into a missionary program, to do something that is one's own contribution to the Kingdom of God; and fourth, to have in all this the fellowship of Jesus, to gain

the reward which can come only in the doing of His work, entering into the fellowship of suffering, and sharing the recompense which comes from unselfishly doing his will.

The presence with us of Mrs. C. H. Daniels, who presided throughout the meeting was a great satisfaction and we record with gratification the fact that although the distance to be traveled was further from the majority of the Branches than in most years, four Branches had their full quota of delegates, Berkshire, Rhode Island, Suffolk and Vermont, while twenty-one out of the twenty-three were represented. The Vermont Branch has appointed a Continuation Committee to help to widen the influence of these days. Through its efforts fourteen churches in the state welcomed missionary speakers the Sunday after the meeting, November 14.

There were few changes in the official board. The death of Mrs. John F. Colby and the resignation of Mrs. Charles Bradway remove two from the list of directors. We welcome as new members, Mrs. H. H. Powers of Newton, Miss Harriet E. Richards of Brookline, and Miss Elizabeth Herring of Cambridge.

By invitation of the Hampshire County Branch the Board will meet in Northampton, Mass., November 8-10, 1916. A. M. K.

Junior Department

The Key to a Difficult Situation

A Talk with Leaders of Junior Endeavor Societies

By Susan C. Hyde

The door to many of our older people's hearts is locked because of ignorance or indifference. This is the situation, and many a missionary leader is anxious because of the ignorance of the men of our churches and the indifference of our women as to work for the coming of God's kingdom.

When our Juniors were asked to pray especially in their meeting for a normal teacher for Harpoot, one bright boy prayed something like this: "Dear Jesus, don't let it be necessary to hunt for people to go, but let so many offer that it will not be possible to send them." We have stated the situation—I wonder if those who

read the above incident will not see within their reach the key, namely, the interest of the children and young people. That interested boy will be an interested man.

I have no quarrel with the mission circle, for it meant too much to me in my girlhood. I wish there were many more of them and that every boy and girl had a chance to belong to one. I wish, however, to impress upon you who are Junior Endeavor leaders your very special privilege. You are meeting with your boys and girls every week, not, as is true in many mission circles, only once a month. And through an organization not in itself primarily missionary you have a wonderful chance to show that the work of the Kingdom is all one great work for the Master, and that no one who loves Him can safely fail to work for his brothers and sisters the world over. Every single child can so easily be led by you to feel that his interest must include his *home-church*, his *home-land*, and his *home-world*.

To produce this result the most careful and prayerful work is needed. May I venture to suggest a few things which we Junior leaders should emphasize? And although these few thoughts are very, very old ones, as old as Christian work, please do not say "I have always known these things," but instead ask yourselves, "Have I always done these things?"

For one thing we must be sure that the interest we inspire is an *intelligent* interest. It is not enough to have our boys and girls know that they are doing something for other children in hard places. That key will only fit the lock of their own little interest for the present, but will never fit them to meet the big situation of which we have been speaking. Have regular and systematic teaching about missions. Let the older ones read for themselves and tell about what they have read, and make the children of other lands very real to the younger ones by stories. Let them be able to distinguish the little Chinese girl from the Turkish girl as quickly as they could the little girl across the street from the one next door.

In the next place we must teach them how to give. It must not be from impulse alone. It is not enough to give out a mite box and see who can bring in the most money. Not so will the little ones learn the secret of the "widow's mite." Let us try to teach

them to give something regularly to the work for the Master. Can we not urge and almost insist that not all the money shall come from father's pocket, but that part at least shall be the result of some work of theirs, another part the sacrifice of some little pleasure or even great one, and still another part a little "thank you" to One who has done so much for them? It is never too early to learn *how* to give.

Once more, let us never allow the boys and girls to think for a minute that it is their interest or their money alone that will lead others to Christ; but let us teach them to ask Jesus in a simple, childlike way, both in public and private, that He use their money to make His kingdom come quickly.

Last and most important of all, in order to lead we must ourselves have a vital interest, a self-sacrificing spirit, and an experience of intercessory prayer.

May the joy be ours of seeing some of our dear Juniors help to solve the problem of indifference in our churches, and perhaps themselves enjoy the privilege of service in foreign lands.

Our Book Table

Christianity and International Peace. By C. E. Jefferson, Pastor of the Broadway Tabernacle, New York City. Pp. 287. Published by T. Y. Crowell Co. Price, \$1.25 net.

This most timely and strategic book brings together six lectures given at Grinnell College, Grinnell, Iowa, in February, 1915, on the George A. Gates Memorial Foundation.

Dr. Jefferson states that just twenty years ago after a hundred days in Europe he reached the conclusion that in the world of his generation the supreme problem is that of international peace.

To the Peace Movement he decided to consecrate all his powers for the remainder of his life. For twenty years he has carried this burden on his heart, seeking by study and travel and reflection to discover what further thing the Christian church can do to establish a lasting peace among the nations of the earth.

The discussion of the subject in Dr. Jefferson's convincing and condensed style before a body of students with their well-known receptiveness and responsiveness must be one very effective way of arousing interest. The topics of the six lectures give an idea of the comprehensive treatment of the subject.

I. The Greatest Problem of the Twentieth Century. II. The Bible and War. III. The Church and Peace. IV. Christianity and Militarism. V. Some Fallacies of Militarism. VI. What, Then, Shall We Do?

In his very first lecture before these college students Dr. Jefferson criticizes college bred men—students, graduates and University professors and presidents. He says, "Shame on the college professor who wraps himself up in his little specialty, paying no attention to the world's problems. And shame on the college student who does not look beyond the athletic field into the heart of the great struggle in which mankind is engaged."

There are so many quotable sentences that it is hard to refrain from making large extracts. Dr. Jefferson feels that a Department of Peace should be a part of our national equipment as well as a Department of War. He looks to the world federation of nations as the ultimate goal.

Woman's Board of Missions

Receipts October 1-18, 1915

MISS SARAH LOUISE DAY, Treasurer

MAINE.

<i>Eastern Maine Branch.</i> —Mrs. J. Gertrude Denio, Treas., 347 Hammond St., Bangor, Bluehill Ch., Women, 3; Orland, Ch., 15,	18 00
<i>Western Maine Branch.</i> —Miss Annie F. Bailey, Treas., 132 Chadwick St., Portland. Bridgton, C. E. Soc., 5; Lewiston, Pine St. Ch., Aux., 30; Norway, Aux., 10; Portland, Second Parish Ch., Jr. C. E. Soc., 3; Woodfords, Aux., 21.93, S. S., 1.35,	71 28
Total,	89 28

NEW HAMPSHIRE.

<i>New Hampshire Branch.</i> —Mrs. W. L. Fickett, Treas., 120 North State St., Concord. Campton, Aux., 13.10; Candia, Aux., 10.50; Franklin, Off. at Merrimack Co. Conf., 5,	28 60
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VERMONT.

<i>Vermont Branch.</i> —Miss May E. Manley, Treas., Box 13, Pittsford. Fairlee, Ch., 4; McIndoe Falls, Ch., 8.22; Peacham, C. E. Soc., 2.77,	14 99
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MASSACHUSETTS.

<i>Andover and Woburn Branch.</i> —Mrs. Henry A. Smith, Treas., 12 Belmont St., Lowell. Friend, 1; Andover, Free Ch., Aux., 17; Burlington, Ch. of Christ, 3; Chelmsford Center, Ch., Aux., 42; Dracut Center, Aux., 17.27, Prim. S. S., 7.73; Lawrence, Lawrence St. Ch., Aux., 75, South Ch., Aux., 4.89, S. S., 3.50; Lexington, Hancock Ch., Aux., 62.25; Lowell, Eliot Ch., Aux., 30, C. R., 5.05, Highland Ch., Mrs. J. G. Buttrick, 25, Miss Helen Buttrick, 25, Aux., 40, High St. Ch., C. R., 5.50, Kirk St. Ch., 11, Aux., 62.50, Pawtucket Ch., Aux., 25, Trinitarian Ch., Aux., 16; Melrose, Aux., 85;	
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- Melrose Highlands, Aux., 80; Methuen, Aux., 26.50; North Chelmsford, Aux., 10; Reading, Aux., 242.30, Jr. Aux., 5, M. C., 5.10, C. R., 21.60; Stoneham, Benevolent Cir., 10; Winchester, First Ch., Aux., 71; Woburn, Aux., 128, 1,63 19
- Berkshire Branch.**—Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Friend, 50; Lenox, Aux., 27; Pittsfield, South Ch., Aux., 8, 85 00
- Essex North Branch.**—Mrs. Leonard Noyes, Treas., 15 Columbus Ave., Haverhill. Haverhill, Centre Ch., 22.50; Ipswich, Willing Workers, 12; Newburyport, Belleville Ch., 20.88, 55 38
- Essex South Branch.**—Miss Daisy Raymond, Treas., 120 Balch St., Beverly. Beverly, Dane St. Ch., M. C., 40; Danvers, Maple St. Ch., Aux., 67.55; Essex, Aux., 100; Hamilton, Aux., 6.33; Lynn, Central Ch., Aux., 20, S. S., 14.47; Lynnfield Center, Aux., 20; Salem, Crombie St. Ch., Aux., 60; Tabernacle Ch., Aux., 150.02, C. R., 10; Saugus, Aux., 6; Swampscott, Aux., 70.30; Topsfield, Aux., 30, 594 67
- Franklin County Branch.**—Miss J. Kate Oakman, Treas., 473 Main St., Greenfield. Warwick, Trinitarian Ch., 1; West Deerfield, Union Ch., 2.25, 3 25
- Hampshire County Branch.**—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Enfield, Aux., 90; Hadley, Ladies' Miss. Soc., Inc. of Randall Fund, 25.00; Hatfield, Aux., 60.75; Northampton, Smith College Assoc. for Christian Work, 657; South Hadley, Mt. Holyoke College, Y. W. C. A., 650, 1,483 35
- Middlesex Branch.**—Mrs. Frederick L. Claflin, Treas., 15 Park St., Marlboro. Lincoln, Aux., 51, M. C., 10, C. R., 5; Marlboro, Ladies, 5, Aux., 51.11, S. S., Prim. Dept. and C. R., 15.78; Southboro, Aux., 21; South Framingham, Aux., 30; West Medway, Aux., 3, 191 89
- Newton.**—Mr. H. A. Wilder, 100 00
- Norfolk and Pilgrim Branch.**—Mrs. Mark McCully, Treas., 115 Warren Ave., Mattapan. Cohasset, Second Ch., 14.45; Weymouth, East, Aux., 33; Wollaston, Park and Downs Ch., Woman's Guild (to const. L. M. Mrs. Eliza Knowlton), 25, 72 45
- North Middlesex Branch.**—Miss Julia S. Conant, Treas., Littleton Common. Boxborough, Aux., 20; Concord, Aux., 15, S. S. Miss. Assoc., 40, Mary Shepard Watchers, 5; Fitchburg, C. C. Ch., Aux., 125, Rollstone Ch., Aux., 30; Harvard, Aux., 6; Townsend, Aux., 25, C. E. Soc., 3, C. R., 2, Nokomis Club, 1, Wide Awake Club, 1; Westford, Aux., 26, 299 00
- Old Colony Branch.**—Mrs. Howard Lothrop, Treas., 3320 No. Main St., Fall River. Dighton, Aux., 38.11, C. E. Soc., 1; Edgartown, Aux., 7.15, Children's M. C., 2.25; Fall River, Aux., 110, Willing Helpers, 80, C. R., 10; Middleboro, Aux., 137.15, Sunshine Miss. Girls, 5; Middleboro, North, Aux., 1; New Bedford, Aux., 140; Rehoboth, Ladies' For. M. C., 20, Elizabeth Pierce M. B., 5, C. R., 6; Swansea, Hornbine Ch., 2.39; Taunton, Aux. (Broadway Ch., 53.14, East Ch., 1, Union Ch., 7.50), 61.61, Broadway Ch., Jr. S. S., 1.25, 627 94
- South Hadley.**—Mt. Holyoke College, Y. W. C. A., 419 50
- Springfield Branch.**—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Agawam, Aux. (25 of wh. to const. L. M. Mrs. E. L. Campbell), 45; Chester, Second Ch., Aux., 7; Chicopee, First Ch., Aux., 13, Extra-Cent-a-Week Band, 12, Young Pilgrim's Band of C. E., 5, Third Ch., Aux., 40; Chicopee Falls, Aux., 52.50, Dorcas Soc., 15; East Longmeadow, Aux., 32.05; Feeding Hills, Aux., 30; Granville Center, Aux., 12; Hampden, Aux., 17.25; Holyoke, Second Ch., Aux., 592.80, S. S., Jr. Dept., 10; Huntington, Aux., 12; Longmeadow, Women's Benev. Soc., 64, C. R., 1.50; Ludlow, Union Ch., Aux., 45; Ludlow Center, Aux., 12.50; Mitteneague, Ladies' Benev. Soc. (50 of wh. to const. L. M's Mrs. Alfred Dubois, Miss Charlotte E. Evans), 60, C. R., 5; Monson, Dorcas Soc., 100; North Wilbraham, Grace Union Ch., Aux., 17, S. S., 1, C. E. Soc., 2; Palmer, First Ch., Mrs. H. E. W. Clark, 1, Second Ch., Ladies' Benev. Soc., 32; South Hadley Falls, Miss Elizabeth Gaylord, 100; Springfield, Emmanuel Ch., C. R., 1, Hope Ch., Aux., 128 78, Misses. Reserves, 10, Loyal Workers, 6, C. R., 10.22, Memorial Ch., Women's Guild (175 of wh. to const. L. M's Miss Nellie Campbell, Mrs. A. B. Case, Mrs. William L. Gammons, Mrs. J. E. Guertin, Mrs. T. Edward Masters, Mrs. A. E. Richardson, Miss Emma Shattuck), 226.50, S. S., Jr. Dept., 1, North Ch., Aux. (150 of wh. to const. L. M's Miss Elizabeth Allen, Mrs. E. K. Ela, Mrs. Frederick D. McCarty, Mrs. Edwin McElwain, Mrs. Alice E. Rust, Miss Mary M. Sheperd), 153, Olivet Ch., Aux., 50, S. S., 20, Park Ch., Aux., 35, South Ch., Aux., 99.91, St. John's Ch., Ladies' Aid Soc., 5; Westfield, First Ch., Aux., 336, Friend, 30, Light Bearers, 6, Second Ch., Aux., 26; West Springfield, First Ch., Aux. (50 of wh. to const. L. M's Miss Lucy Brooks Cole, Miss Harriet A. Smith), 54; Wilbraham, United Ch., Aux., 12, 2,547 01
- Suffolk Branch.**—Miss Margaret D. Adams, Treas., 207 Dean Road, Brookline. Mrs. W. S. McKee, 500; Allston, C. E. Soc., 43.62; Belmont, Plymouth Ch., Ladies' Aid

Soc., 10; Boston, Mrs. A. F. Bemis, 25, Miss Sarah Louise Day, 50, Central Ch., Miss. Study Cl., 12.30, Mt. Vernon Ch., Aux., 5, Union Ch., Aux., 50; Boston, East, Baker Ch., Aux., 7.82; Brighton, Aux., 75; Cambridge, First Ch., Aux., 384.05, Pilgrim Ch., 16.85, Aux., 13, Wood Memorial Ch., 4.65; Charlestown, First Ch., Aux., 25; Dedham, First Ch., Aux., 53.85; Dorchester, Harvard Ch., Aux., 10, Pilgrim Ch., Aux., 31, Second Ch., Young Ladies' Soc., 25; Foxboro, Bethany Ch., Ladies' Union, 5; Hyde Park, Aux., 11; Jamaica Plain, Boylston Ch., Aux., 5, Central Ch., Aux., 150; Mansfield, Aux., 10; Newton, Mrs. Henry O. Marcy, Jr., 5, Eliot Ch., Aux., 200; Newton Centre, First Ch., Mrs. M. E. Polhemus, 5, Aux., 200; Newtonville, Central Ch., C. R., 28; Newton, West, Second Ch., Aux., 105.60; Revere, First Ch., 7.50; Roslindale, Aux., 6; Roxbury, Eliot Ch., Aux., 25, Imm.-Walnut Ave. Ch., For. Dept. Woman's Assoc. (with prev. contri. to const. L. M's Miss Clara E. Chapman, Mrs. Effie M. Darling, Miss Harriet L. Fisher, Miss Priscilla Johnson, Mrs. Sarah K. Low, Mrs. Susan A. Mason, Miss Anna Redmond, Miss Ruth E. Redmond, Mrs. Sarah J. Redmond, Mrs. Lavina T. Rowe, Mrs. Benjamin A. Willmott), 36; Somerville, West, Aux., 9; Waltham, Trinitarian Ch., Aux., 25; Waverley, C. R., 6; Wrentham, Aux., 36, 2,217 24

Worcester County Branch. Miss Sara T. Southwick, Treas., 144 Pleasant St., Worcester. Athol, Ladies' Union, 50; Charlton, Aux., 9; Clinton, Aux., 123.57, Pro Christo Bible Cl., 7.25; Dudley, Aux., 22.50, C. E. Soc. and Perseverance Band, 5, Light Bearers, 5.35, C. R., 6.25; East Douglas, Aux., 20.07; Fisherville, Aux., 26; Gardner, Aux., 100; Gilbertville, Aux., 17; Grafton, Woman's Assoc., 53, World Wide Club, 2, Good Shepherd Club, 50 cents; Hardwick, Aux., 40; Holden, Aux., 38, C. E. Soc., 5; Hubbardston, Aux., 23; Lancaster, Aux., 38; Leicester, C. E. Soc., 2, Busy Bees, 2; Leominster, Aux., 91.91; Millbury, First Ch., Miss. Study Cl., 41, Second Ch., Woman's Assoc., 52.75; North Brookfield, Aux., 34, Kinder, and Jr. Depts. S. S., 3.62; Oxford, W. M. S., 21; Petersham, Ladies' Union, 41, C. E. Soc., 10; Princeton, Aux., 88; Royalston, Aux., 25.75; Rutland, Aux., 21.55; Shrewsbury, Aux., 42.25, Carolyn Sewall Club, 3.30, C. R., 52 cents; Spencer, Aux., 150, C. E. Soc., 5, C. R., 13.26; Sterling, W. M. S., 15.25, S. S., 3, C. R., 1.05; Sturbridge, W. M. S., 16.50; Templeton, Aux., 8.50; Uxbridge, Aux. and Tea Cup Club, 13.35; Webster, Jr. Dept. S. S., 25; Westboro, Aux.,

9.50, Prim. Dept. S. S., 2.50; West Boylston, Aux., 15, Pastor's Jr. Band, 2.50; West Brookfield, Bible Study Cl., 10; Whitinsville, Aux., 5; Worcester, Bethany Ch., M. C., 14.50, Piedmont Ch., 113, Woman's Assoc., 400, Mrs. John E. Bradley, 25, C. E. Soc., 5, Pilgrim Ch., Woman's Assoc., 53.26, Jr. C. E. Soc., 10, Light Bearers, 7.05, Plymouth Ch., Woman's Assoc., 30, Tatnuck Ch., C. E. Soc., 5, Union Ch., 3.84, Woman's Assoc., 30, 2,016 20

Total, 11,876 07

LEGACIES.

Newton.—Maria M. Gay, by J. Blake Robinson and George M. Weed, Extrs., Add'l, 1,000 00
Randolph.—Miss Emma Boardman, through Treas. of Norfolk and Pilgrim Branch, 500 00

Total, 1,500 00

RHODE ISLAND.

Rhode Island Branch.—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Alton, C. E. Soc., 2; Barrington, Aux., (25 of wh. to const. L. M. Mrs. P. A. Canada), 59, C. R., 8.50; East Providence, Newman Ch., Aux., (50 of wh. to const. L. M's Mrs. Mary C. Bradley, Miss Mary L. Carpenter), 66.33, Jr. Dept. S. S., 7, United Ch., Aux., 15; Edgewood, Aux., 25, Isabelle Harley M. B., 60, S. S., 2; Kingston, Aux., 70.44; Little Compton, Aux., 10; Pawtucket, Park Place Ch., Pro Christo Soc., 76.42, Pawtucket Ch., Woman's Guild (125 of wh. to const. L. M's Miss Maude E. Bradley, Mrs. Henrietta Draper, Miss Abby Hunt, Mrs. Charles A. Stearns, Miss Edna R. Snelling), 400, Finding Out Club, 25, Happy Workers, 75, S. S., 42, C. R., 8, Smithfield Ave. Ch., Prim. Dept. S. S., 8, Kinder. Dept. S. S., 6.75, C. R., 6; Providence, Beneficent Ch., Mrs. J. William Rice, 100, Miss Mary E. Lamprey, 25, Miss Grace P. Chapin, 25, Women's Guild (100 of wh. to const. L. M's Miss Marion Allen, Mrs. Caroline A. Dunlap, Miss Mary H. Leith, Miss Elizabeth C. Spicer), 500, Jr. Guild, 5, Plymouth Ch., Aux., 18.50, Girls' League, 10, C. E. Soc., 5, Union Ch., Women's Guild, 500, Prim. Dept. S. S., 5; Woonsocket, Globe Ch., S. S., 19, Prim. Dept. S. S., 6, 2,190 94

CONNECTICUT.

One third of Conditional Gift which matured April, 1913, 834 00
Eastern Connecticut Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Gilman Fund, 25; Eliza Freeman Woodward Fund, 10; Central Village, Aux., 8; Colchester, Aux., 2; East

Woodstock, S. S., Prim. Dept., 2.18;
Jewett City, C. E. Soc., 2; New
London, Mrs. J. N. Harris, 440, First
Ch., Aux., 21; Norwich, Broadway
Ch., Aux., 84.91, First Ch., Lathrop
Memorial Aux., 18, Park Ch., Aux.,
5; Pomfret, Aux., 25.31,

643 40

Hartford Branch.—Mrs. Sidney W.
Clark, Treas., 40 Willard St., Hart-
ford, Collinsville, Aux. (prev.
contri. const. L. M's Miss Minnie
E. Dexter, Mrs. Harriet B. Flint,
Mrs. Minnie L. Wingate); East
Windsor, Aux., 45, Y. L. M. C.,
12.36; Glastonbury, C. R., 9.80;
Hartford, Immanuel Ch., Aux.
(prev. contri. const. L. M. Miss
Hattie Coffin); New Britain, South
Ch., 33; Rockville, Aux., 20; South-
ington, First Ch., 74.83, Aux., 35;
South Manchester, Center Ch., Jr.
C. E. Soc., 5; Stafford Springs, 30;
Terryville, Aux. (prev. contri. const.
L. M's Miss S. Lucy Arms, Miss
Mae B. Cook, Miss M. Gertrude
Fenn, Miss Flora Tuttle); Windsor
Locks, Aux., 75,

339 49

New Haven Branch.—Miss Edith
Woolley, Treas., 250 Church St.,
New Haven, Int. on deposit for
Inanda, 20; Int. on invested funds,
20; Bridgeport, Park St. Ch., En-
deavor Cir., 10; Bridgewater, Aux.,
28; Canaan, Aux., 5; Cheshire, Aux.,
30; Chester, C. R., 18.25; Cornwall,
First Ch., Aux., 5, Y. P. Miss. Soc.,
15; Deep River, Aux., 10; Madison,
Aux., 114.14; Meriden, First Ch.,
Aux., 65; New Milford, Aux., 87.25;
Salisbury, Aux., 33.75; Stamford,
Aux., 25; Stratford, Aux., 65; Wash-
ington, Aux., 4.20, C. R., 5.25; Win-
sted, First Ch., Aux., 12.25, C. E.
Soc., 12.75,

585 84

Total,

2,402 73

LEGACY.

Wethersfield.—Jane C. Francis, In-
come received on securities to date,

6 45

NEW YORK.

New York State Branch.—Mrs. F. M.
Turner, Treas., 646 St. Mark's Ave.,
Brooklyn. Int. on deposit for Foo-
chow Hospital, 159.56; New Canaan,
Conn., Mrs. Walter Wood, 100;
Blooming Grove, Kyle Miss. Soc.,
25, Dau. of Cov., 25; Brooklyn, Int.
Maria E. Davis Fund, 125, Mrs.
Walter McDougall, 100, Church in
the Gardens, C. R., 5, Lewis Ave.
Ch., Esther Miss. Soc., 20, Earnest
Workers' Band, 10, Park Ave.
Branch, In-as-much Cir., 3, Park
Slope Ch., Aux., 21.64, C. R., 11.40,
Parkville Ch., C. E. Soc., 5, Puritan
Ch., S. S., 7.66, Richmond Hill Ch.,
25, Rockaway Beach Ch., S. S., 10,
St. Paul's Ch., Aux., 35, Willoughby
Ave. Ch., S. S., 7.32; Bridgewater,
C. E. Soc., 25; Buffalo, First Ch.,
Guild, 65; Carthage, Aux., 10;

Churchville, Ch., 8.75; Cortland,
Second Ch., Aux., 3.60; DeRuyter,
Aux., 3; East Bloomfield, Aux., 31;
Fairport, Aux., 30; Flushing, Ch.,
50.06, C. R., 5.50; Gaines, Aux., 10;
Groton City, Aux., 10; Homer, C.
R., 5.02; Irondequoit, Ch., 28; Mas-
sena, Aux., 6.25; Moravia, Aux., 10;
New York, Mr. W. D. Russell, 10,
Christ Ch., Aux., 10, Forest Ave.
Ch., Aux., 9; Norwich, Aux., 40;
Norwood, Aux., 3.50, Jr. C. E. Soc.,
6; Patchogue, Aux., 50; Port Ley-
den, Ch., 2.83; Poughkeepsie, Ch.,
132; Riverhead, Sound Ave. Ch.,
Aux., 27.77; Rockland Co., "For-
ward," 60; Syracuse, South Ave.
Ch., Pilgrim Sisters, 5; Warsaw,
Woman's Union, 132. Less ex-
penses, 225,

1,259 86

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss
Martha N. Hooper, Treas., 1475
Columbia Road, Washington, D. C.
D. C., Washington, First Ch., Aux.,
109.90, Miss. Club, 42.93, Ingram
Memorial Ch., 38.67, Jr. C. E. Soc.,
5, Mt. Pleasant Ch., 36.65, Plymouth
Ch., 5; Fla., Cocoanut Grove, 5;
Daytona, 10; Lake Helen, 7; St.
Petersburg, 9.50; Ga., Atlanta, Central
Ch., 10.50; Md., Baltimore,
Associate Ch., 7, C. R., 6.17, Juniors,
5; N. J., Bound Brook, 21; Chatlam,
15.20, Prim. S. S., 2.70; Closter, 25;
East Orange, First Ch., 10; Glen
Ridge, 150; Grantwood, Jr. Missions,
15; Jersey City, First Ch., Faithful
Cir. of King's Dau., 5, Waverly Ch.,
8; Montclair, First Ch., 250; Newark,
Belleville Ave. Ch., Aux., 20, Y. W.
Aux., 16; Nutley, 30; Orange Valley,
111.77; Passaic, 40; Paterson, 42.67,
M. B., 4.25; Plainfield, 74; Upper
Montclair, 1, M. B., 60; Verona, 8,
C. E. M. B., 1; Westfield, 101;
Woodbridge, 55, C. E. Soc., 10;
Pa., Edwarsville, 2; Germantown,
41, Jr. Neesima Guild, 5; Lansford,
25, Y. L. M. S., 10; Meadville, 15;
Philadelphia, Central Ch., Snow-
flakes, 3, Park Ch., 5; Scranton, 4;
Spring Creek, Ch., 2.50; Va., Hern-
don, 10. Less expenses, 124.91,

1,402 50

BULGARIA.

Philippopolis.—Women of Philip-
popolis Field,

25 00

Donations,	\$16,398 61
One third matured Conditional Gift,	834 00
Buildings,	1,881 36
Specials,	176 00
Legacies,	1,506 45

Total,

\$20,796 42

GOLDEN ANNIVERSARY GIFT.

Previously reported,	\$116,118 74
Receipts of the month,	3,406 64

Total,

\$119,525 38

Income of Designated Funds.

October 18, 1914 to October 18, 1915.

MARY H. DAVIS FUND.

Income for Girls' School, Ahmednagar, 40 00

MARY H. DAVIS HOSPITAL FUND.

Income for Hospital, Ahmednagar, 40 33

MARTHA S. POMEROY FUND.

Income for Girls' Boarding School, Aintab, 20 00

JULIET DOUGLAS FUND.

Income for Girls' School, Uduppity, Ceylon, 200 00

LAURA L. SCHOFIELD FUND.

Income for General Work, 253 75

MRS. W. F. STEARNS MEMORIAL FUND.

Income for Scholarship, Girls' School, Ahmednagar. 20 00

MRS. JANE PALMER MEMORIAL FUND.

Income for Village Schools, India, 12 50

EWELL FUND.

Income for Day School, Spain, 31 12

SUSAN RHODA CUTLER FUND.

Income for General Work, 20 33

RETIRED MISSIONARY ALLOWANCE FUND.

Income for support of disabled Missionaries, 40 97

MARY C. WIGGIN FUND.

Income for Designated Work, 252 50

MARY E. WILDE FUND.

Income for Current Expenses, 320 94

Total, \$1,252 44

MARY E. WILDE FUND.

Bequest of Mrs. Mary E. Wilde, Montclair, N. J. Income to be used for Current Expenses, \$30,000 00

MARY C. WIGGIN FUND.

This Fund October 18, 1914 was, \$5,696 88
Gain from sale of Securities, 67 46

Total, \$5,764 34

Woman's Board for the Pacific

Receipts for August and September, 1915

MRS. W. W. FERRIER, Treasurer, 2716 Hillegass Ave., Berkeley, Cal.

CALIFORNIA.

Northern California Branch.—Mrs.A. W. Moore, Treas., 415 Pacific Ave., Oakland, Alameda, 75; Berkeley, North, 23.40, Park, 11.73; Bowles, 1.12; Campbell, 19.20; Collections, 73.39; Ceres, 5.25; Cloverdale, 20; Cradle Roll, 7; Eureka, 3.52; Friends, 102.50; Haywards, 2.80; Martinez, 2.71; Oakland, Calvary, 40, First, 91.22, Pilgrim, 17.50; Oroville, 10.58; Pacific Grove, 13.62; Paradise, 2.50; Petaluma, 13.50; Sacramento, 4.65; San Francisco, First, 341.84; Santa Cruz, 25; Santa Rosa, 1.50; San Jose, 100; Sebastopol, 7.84; Stockton, 31.50; Soquel, 1.70; Sunnyvale, 4.50; Stewart, Mary J., Memorial Fund, 50; Tulare, 10; Saratoga, 26.50; *Specials*, Mrs. J. H. O'Brien for Helper to Dr. Tallmon, Lintsing, 50, Miss Henrietta Brewer for traveling expenses of Branch Secretary, 157.75, 1,349 32*Southern California Branch.*—Miss

Emily Barrett, Treas., 178 Center St., Pasadena. Claremont, S. S., 7.95; Glendale, 15; Highland, S. S., 16; Los Angeles, Berean, 5, College, S. S. Primary Dept., 5.10, First, 237.37, Christian Endeavor, 37.50, Plymouth, 50.50; Ontario, 30, Christian Endeavor, 2.50, Cradle Roll, 2.25; Pasadena, First, Jun. Dept. S. S., 30, Baraca Class, 5., Lake Ave., 25, West Side, Mrs. Atkinson's Class, 2, First, S. S., 5,

Jun. Christian Endeavor, 30; Pomona, 3; San Diego, First, 15; Personal Gifts, Mrs. W. Renwick, 25, Mrs. Seeley Mudd, 10; Long Beach, 30, 589 17

IDAHO.

Idaho Branch.—Miss Cora Russell, Treas., 1904 Eastman St., Boise. Boise, 6; Meridian, Fairview, 1; Mountain Home, 5, 12 00

OREGON.

Oregon Branch.—Mrs. A. L. Cake, Treas., 421 West Park St., Portland. Forest Grove, 30.01; Portland, First, S. S., 30.80, Aux., 31.55; Scappoose, 5; Waverly Heights, 4; Wilsonville, 5, 106 36

UTAH.

Utah Branch.—Mrs. Geo. H. Brown, Treas., Sandy. Park City, 10; Salt Lake City, First, 10, Phillips, 25, 45 00

WASHINGTON.

Washington Branch.—Mrs. E. J. Kennedy, Treas., 4135 12th Ave. N. E., Seattle. Bellingham, 5; Colfax, 25; Ritzville, 5; Pullman, 7.50; Seattle, Brighton, 5, Keystone, 3.70, Plymouth, 125, University S. S., 15; Spokane, Corbin Park, 10, West Side, 10; Sylvan, 6; Tacoma, First, 77.22, S. S., 6, 300 42

Total, \$2,402 27

Woman's Board of Missions

Treasurer's Report

RECEIPTS FOR THE YEAR ENDING OCTOBER 18, 1915.

Balance to the credit of the W. B. M., October 18, 1914		
For buildings in addition to special deposits	\$18.16	
For work of 1915	118,104.78	
		\$118,122.94
Contributions		
For regular work	\$137,753.71	
One third of matured Conditional Gift	834.00	
Gifts for buildings	35,602.37	
Gifts for special objects	2,357.33	
		\$176,547.41
*Legacies	26,573.67	
Interest Account	8,183.18	
		211,304.26
Total,		\$329,427.20

EXPENDITURES FOR THE SAME TIME.

Missionary Work		
Appropriations for 1915	\$121,251.54	
Additional appropriations	9,707.35	
Appropriations for buildings	26,595.98	
Gedik Pasha Loan, payment on account	1,000.00	
Outfits and traveling expenses of missionaries	10,614.49	
Allowances and grants to missionaries on furlough	1,024.89	
Allowances and grants to retired missionaries	4,228.49	
Gifts for special objects	2,357.33	
		\$176,780.07
Home Expenditures		
Administration	\$12,341.83	
Promotion	1,437.93	
Publications		
LIFE AND LIGHT	\$2,367.32	
Here and There Stories	274.98	
Literature	183.14	
Annual Report	560.00	
	3,385.44	
Expenses in connection with legacies	26.40	
		17,191.60
Investment of funds for buildings		\$193,971.67
Balance to the credit of the W. B. M., October 18, 1915		9,800.00
For buildings in addition to special deposits	\$24.55	
Specified gifts not available for general appropriations	1,286.00	
Specified legacy for Girls' School, Ponasang, China	246.64	
For work of 1916	124,098.34	
		125,655.53
Total,		\$329,427.20

* LEGACIES.

The amount of legacies available for 1914-15 was computed in the following way:—

Total amount of legacies received in 1914-15	\$18,385.02	
Legacies designated to specific use by testators	1,046.64	
		\$17,338.38
One third available for 1914-15	\$5,779.46	
One third of 1912-13 legacies	6,163.32	
One third of 1913-14 legacies	12,224.55	
Income of Reserve Legacy Fund	1,359.70	
		\$25,527.03
Designated legacies	1,046.64	
Total of legacy receipts as reported		\$26,573.67

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